



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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IS THIS A NEW DISPENSATION OF TRUTH TO
 THE WORLD?

Trance Discourse given through the mediumship of Mrs. CORA L.
 V. RICHMOND, at St. James's Hall, Regent Street, London,
 Thursday evening, July 22nd, 1880.

INVOCATION.

Infinite presence! Thou all-pervading, unbounded power! Thou ruler of earth and heaven, of kingdoms, of time, and eternity! unto Thee we for ever turn; wherever we may be, whatever the theme of our meditation or prayer, we seek for knowledge at Thy hand; we seek Thy power and uplifting presence! Thou art the centre of all light, around Whom angels and disembodied spirits and all souls must ever move; make Thou our utterance of truth; be Thy inspiration in our hearts; let every life become exalted by Thy presence; make known unto us the thought and word of Thy life; may angels and ministering spirits attend; may every heart be uplifted and filled with consciousness of Thy being, and into the dull burthen of human life may the stream of immortality pour its clear waters until souls shall grow glad and illumined by its presence, and they that are weary shall be bathed and refreshed, and they that are athirst shall drink of its waters, and those who are infirm and bowed down with physical weakness shall be made whole. For spirit is life, is immortality; and through its divine presence all dross shall be taken away, and the pure gold of the spirit, refined and tried by fires of light, shall gleam out in eternity. For this we praise Thee evermore, and for that baptism of Thy spirit that for ever abides with us.

DISCOURSE.

Is this a new dispensation to the world?

Truth is one, and is eternal; and were humanity ready the whole truth might be revealed at once, and the fountains then for ever sealed. But humanity in its material state, as doubtless in its eternal, is in a state of growth, and it is presumption in any individual to say: "I have all the truth;" none but God has this, and no age, dynasty, religion, philosophy, or form of thought, can claim to be other than the smallest fragment of that divine light that is eternal and infinite. If it be true that man cannot in any age receive all the truth, and that material life as yet has never been fitted to express the loftiest that it *can* express, then it must needs be true that truth comes to earth in cycles, or in such revelations as man is prepared to receive, for ever growing more luminous to his mind as he advances more nearly to infinite truth, for ever becoming more radiant as the light from within meets the light from beyond.

The ebbing and flowing of material tides, the rotation of the earth upon its axis, the revolution of planets in their orbits, all movements of material bodies reveal periods, cycles, portions of time. This has reference to man's physical being. In the spirit-kingdom there must be the spirit of what is expressed materially; and the ebbing and flowing of tides, and the revolutions of planets are but outward expressions of some diviner spiritual law which has also its relationship to man's spiritual well-being. Every individual experiences cycles in his own existence, periods of time in which affairs culminate, in which love and hatred, joy and sorrow, seem to rise until they reach the epitome of their force, and then decline, succeeded by other currents of events that are equally in cycles.

By tracing any individual life you will find that birth, and the change called death, are but the outermost ebb and flow of a tide that relates to the whole period of existence, and that if you understand the laws regulating the rotation of events of your individual lives, you will understand the meaning of the various events of those lives, just as the rotation of the heavenly bodies is interpreted by the light and shade, the alternate seasons, and the glory of that vaster light that comes from beyond. If it is true individually of man that he exists in infancy of understanding, and that he reaches certain culminations of thought at certain periods of his life, then it must be also true collectively of the entire nations of the earth. Hence you have the rise and fall of empires, the birth and decadence of kingdoms. Witness the wonders of Rome; how are they fallen! Witness the majesty and grandeur of Egypt; how are they departed, and scarcely a record remains, save indeed, the silent lips of monumental stone, to reveal the wonders of its cyclic unfolding! Witness the kingdoms of the Orient, which in their birth must have held the sacred germs of all future civilisations, rising to the splendour of the Brahminical faith, kindling the first fires of inspiration on the altars of old-time prophets. Witness the decadence, and out of that, newer growth, newer influences, newer civilisations have sprung, while each succeeding nation has revealed in its epitome some crystallised form of thought, has been endowed with some interpretation of religious truth, has culminated in some dispensation of religion to the world; but as truth is eternal, so its manifestations are endless, although adapted to the needs of humanity, and there are those that have waited and watched beside the portals of human life long while to see the mighty Angel of a new dispensation open the sealed books of past inspiration to the knowledge of the spirit of man.

We say this, in all earnestness and in all conscientiousness, of what is in the world and the religious aspirations of humanity. As waited the shepherd kings and the Magi for that wonderful star, the pentagram, that was to be a signal for the appearance of the new Messiah; as waited those in the Orient for the sign and token that Ramees or Moses gave, the real revelation of the star of truth and the five volumes of the first Hebraic bible; as waited those in the dim Orient for the sign of Isis and of Osiris revealing the wonderful power of God's light as contained in those mysterious symbols; as waited the followers of Krishna for his appearance among men, looking unto the heavens and unto Brahma, unto the divine one, for the power that was to reveal his presence; as waited the nations of the Sun kingdoms for the sublime first truth that gave to the world the interpretation of Adam; so waits the world to-day. The Christ who promised the Comforter sealed not the fountains of inspiration with his life, but said in distinct prophecy when the Comforter shall come he will reveal all things. In that middle period of Christian history said to have been the Dark Ages, the ebb-tide of spiritual inspiration brought by Christ and his followers seemed to have reached its lowest, and the nations, unknowing the truth, seemed to have destroyed all relics of that wonderful civilisation that carved its crystal way through seas of blood, and, despite the abuses of human anarchy, lifted itself transfigured to the heavens.

Beyond St. Peter's at Rome, beyond St. Paul's in Great Britain, beyond every spire and dome of Christendom, the spirit of Christ cries aloud and anew for that recognition accorded to him by the Magi of old. From beyond the tombs and sepulchres, where Christian martyrs lie buried, o'er fields of battle stained with blood, shed in the name of freedom and of religion—shed

falsely in their names—the true spirit of the true Christ, cleaves asunder the mighty cloud that has severed humanity from his spirit, and asks the earth again to listen to the counsels of a primal truth. How the nations have waited you shall see. Buried in the darkness of the Middle Ages, bigotry on the one hand and ignorance on the other, the Church wrought its way through fire and bloodshed to the Reformation; that Reformation, also dying out in the midst of forms and liturgies that waned on human lips, forgetting the loving spirit that kindled in the hearts and lives of men a longing for a new life, predicting the dawn of the new dispensation. The Reformation came, heralding it; with still more power the mild voice of Wesley cleft in twain at once the bonds of the Romish and (we beg pardon of all following in certain ways) the Ritualistic Church, and alike cut the Gordian knot of fire that bound the followers of Calvin, and declared the love of God in a milder and more transparent atmosphere. In the midst of mystic speculations, the syllogisms of schools, and the conflicting philosophy of the German metaphysicians, a school of thought that inspired Swedenborg to his perceptions, heralded a new, divine, and spiritual power. Closely following, as if they were a portion of the angels of earth that had come to aid the angels of inspiration, came the dawns of new mental sciences, those sciences that border so closely upon the region of inspiration, that some have mistaken the one for the other. Yet these are alike indications of the approaching dawn. These sciences—Mesmerism, Psychology, Phrenology, Clairvoyance—taking their place one by one, as though one were the herald of the other, at last demanded another revelation for their solution. As the bird listens from without for the signal of life within the shell, so prophetic minds that had discovered and watched these evidences of scientific approach listened by the portals of inspiration for the responding answer from within. It came—not in a cloud of glory, as Christians had hoped; not with the destruction of the physical earth and heavens, not in thunders of Sinai, nor yet drowned in the wonders of Calvary; but in a sound that, penetrating the innermost spirit of life, responded to the outward searchings of minds of the earth, and said, “Here is the spirit we have sought; here is the life we vain would solve; here the mystery is revealed.”

That was Spiritualism. It came as an answer to a cry. It came as a response to a mighty question. It came as the tidal wave comes when the accumulated tides of moons have revealed the power of magnetic influences on earth. It came as the sequence of that which had preceded it. Its heralds had been many. Its signs and tokens had been visible. The philosophies of the earth had been shaken to their centres. The religious tenets and creeds of various denominations and dogmas had also been shaken. The one cry of the inquiring mind was “The Spirit!”

“Where is it? does it live?” And as sweetly as a child smiles into its mother’s eyes, as beautifully as the star answered to those who sought it in the East, came this almost voiceless yet certain response. And yet as soon as the first sound was heard came hosts of ministering spirits, attendant angels, guardians of the fireside, saying, “We have been waiting long for this hour. The time has now come when we may speak.” Blind indeed are they who have not detected in the signs and indications of this hour something that is beyond a mere token. Blind indeed are they who wish to veil in the mysterious breath of philosophy that which has its birth in the spirit, and say: “Oh, this is but one of the many discoveries of this scientific age,” or “This can be soon explained by some occult force in nature not yet understood.” Occult force, indeed! Yes; so occult that it underlies every manifestation of thought and truth in the universe; so occult that it forms the basis of every scientific research in every age of the world; so occult that it is related to every dynasty of spiritual truth that the world has known; so occult that it leads, and is the stepping-stone, to that higher and broader revelation that is to acquaint man with his spiritual nature, and give him recognition of his allegiance to the Most High; so occult that it is destined gradually to undermine the slow processes of science by the more rapid methods of intuition, and cleave a pathway to those kingdoms of light that have been barred by superstition, prejudice, and ignorance heretofore—a new dispensation that is related to the old, that has the same relationship as one star has to another, or one step of advancement to another, that is to lead you to another height, another culmination of spiritual truth like those that have preceded this—a new dispensation, not a new truth. Mark the difference in the word. The Christian, jealous of the achievements of the Church, certainly not of the emulation of the life of Christ, says, “Do you offer us something higher than that which we have in Christianity?” We answer: “No; we offer you another dispensation of the same truth that you have refused to believe; that you have not accepted in your lives; that has not been made the theme of your daily discourse and conduct—a new dispensation of the same truth that appealed to the most ancient nations of the earth, to cast aside the individual for the higher truth, the selfish mind for the unselfish, the lower for the divine: another manifestation of that power which feeds the need of this day, refused by you when translated into history and interpreted into human law. Remember, it is not a new truth. All truth is old as God; but the time having arrived when another evidence, like another pulsation of light, is needed,—when a new wave of thought must needs sweep over, cleansing and purifying the turbid stream of life; the period having arrived when the corruption of material governments and the sophisms of material philosophy had well nigh drowned the spark of ancient inspiration,—that indeed would be a strange spiritual

kingdom that did not give its response according to human need. You have every word written in the world that is needed for human salvation, but you have not the vivifying spirit. This alone can come from spiritual sources. This alone is of God. This comes from within and in response to your need. The spiritual manifestations of to-day are the heralds of a new form of the expression of truth. As a herald it does not claim perfection; as a herald it claims no ultimatum; as a herald it claims to have reached no conclusions; it is the *courier*; it is the star of the dawn; it is the ministering angel, a messenger that ushers in the day that shall explain itself; that which precedes; it is the alphabet before the language; it is the number or unit before the full mathematics; it is the prelude before the symphony; it is something which prepares the way for that which is to follow by calling man’s attention to his spiritual needs. It avows and emphasises the individual spirit of man; it avows and emphasises the continued existence of that spirit; it avows and emphasises that that spiritual nature is related to all spiritual nature in the universe, and being so related in that which ever transpires in the spiritual kingdom beyond the earth must be of inestimable value to those who are here and are journeying thither. It avows a form of expression to the earth that shall kindle anew the fires upon altars that were forgotten; that shall anew declare the sovereignty of God, shall anew reveal the God in man, shall anew make way for the kingdom of that spirit among the various dismal and darkened ways of human life, and it declares itself that it meets the needs of humanity at the very apex of its scientific and materialistic attainments, fitting admirably into the very space that science could not reach, as if unknown to themselves humanity had been building the two sides of an archway, the columns upon which the archway was to rest.

The religions of the earth have gradually from the dogmatism of creed and the bondage of mere external form grown more tolerant, a solvent has come in between them: a progress, enlightenment, liberty, toleration, until they have builded one side of this arch. On the other side Science, with separate aims and intentions, seemingly severing herself from her older sister Religion, refusing to declare the union that was seen between religion and science by the seers and prophets of old, refusing to recognize what Memnon did, the fire of inspiration for all learning, refusing to clasp hands with Cadmus and Thales, refusing to be brothers to the ancient, whose faith and whose knowledge were equal,—*Proteus*,—Science has separated herself from all signs and oracles and inspiration of Religion, and, building a structure of her own, has declared that the universe moves round herself. But how wonderful is the plan that is beyond the human mind! These two columns have risen side by side, and when they have reached the utmost of their power, and Religion says, “I have a finial,” and Science says, “I can go no further,” the voice of inspiration steps in between, and with the very key-stone that each have sought fits it in the archway of this grand superstructure, and declares the edifice complete, complete to the comprehension of man, complete to the needs of the hour. But like that wonderful dome seen in the vision of Michael Angelo, which did not rest upon the earth, but upon the clouds, the dome of this truth is for ever rising, for ever expanding, for ever growing brighter and wider, and having deeper foundations than any human philosophy has ever discovered or any human form of religion has dared to proclaim; and outside the walls, reared by science for her own cemetery, perhaps outside the various expressions of religion, the larger universe of spiritual life has builded its boundaries in the universe, in all space, has placed its dome in the infinite, and has cried aloud to man: “Remain not in the tombs, vaults, and sepulchres of human limitations, but come into the realm of infinite truth.”

At this hour there is another cry; you may hear it, you who stand by the gateway of legislation, and hear the undercurrent of a mighty change sweeping over the earth. What means it that from out the mass of human kind there arise those who proclaim a larger liberty to man? What means it? The kings bend down to their subjects and say: “You are no longer slaves.” What means it that from a restored and partially resurrected Italy the impulse goes forth of a newer form of civilisation? What means it that across the channel France, torn and shattered by many conflicting dynasties, raises the song of triumph for a people able to govern themselves at last? What means it that even in hereditary England the sound of the people is the voice and the power, and those who are in high places are respected in proportion as they reverence this power? What means it that the cry goes up from Russia of a bondage unsufferable, that can no longer be borne, and Nihilists respond with a voice that portends a new revolution, that there is danger in absolute tyranny? What means it that Germany, united over battle-fields, still cries aloud for that other and higher unity that shall come when no one man has power, and no Christian king shall say “I have the right divine,” but all shall say “We are brothers equally?” What means it that over the sea the voice of humanity proclaims its presence, and no longer slaves to kings or tyrants, the burden of Mammon perhaps crowding heavily upon the people, but they already alert and alive, and awake, refuse to be bound even by a chain of gold, refuse to acknowledge the power that despotism for ever brings? That there be those who close their ears and eyes to those outward signs may be true; but believe us, it is no voice of revelation that proclaims at this hour that there is a new dawn to the nations of the earth. You feel it trembling and pulsating along the lines of every vein of human life, and religion, latest to be moved in her outward forms, is per-

vaded by it in the deep undercurrent of tone and feeling that cries out above domes and spires, and voice of anthem and ritual service—cries out above any creed or form for the very spirit of that Christ whose body and blood they have sought salvation in, but whose soul seems to have been forgotten. In a real human want, in the midst of this actual human cry, in response to this manifest necessity, the voice of an angel-messenger cries aloud upon the hill-tops that encircle the East; in the valleys that are filled with human sorrow, in crowded cities filled with human want and shame, there is a brighter dawn; all nations are gradually growing to that light; all nations will some day climb to that height, but if no new form of truth were revealed the old would never be understood.

Spiritualism comes to interpret that which preceded it; something else shall follow that will have another name, but it will mean the same spirit, that will interpret Spiritualism too. As Christ was interpreted by his apostles, as Christianity in its highest sense interprets Christ to the human heart, so the manifestation that calls attention to the spirit is but the herald of that which shall interpret it; nought can do this but the spirit. Nothing will suffice but its manifest presence; and as the new dispensation dawns, those who are ready to receive it, who have felt its mild light and its beaming power, whose lives have been suffused and filled with its radiance, who have recognised the presence of angel-guests by their fireside, and have not been afraid, who have dissevered their thoughts of death from tombs and sepulchres, who have concluded their fears by knowledge, and triumphed over their terrors by actual presence of spiritual beings, these will see how the lines of human life are gradually led forward to that diviner impetus and purpose; and those who are ready, as there must be some ready, will receive the first heralding of this light, and the premonition will appear in human form and prophecy, until those slower in perception and less awakened in vision, will follow in the pathway, and this dispensation will be fully ripened before the world perchance has awakened to a knowledge that it is here; but once here its presence is felt in the world; its power is pervading all forms of human thought. It pervades literature, art, science; it kindles its fires in unexpected places; it reaches out to grasp the hand of the lowly; it cleaves to the sorrowful, it binds up the broken-hearted, it heals the sick and infirm, it gives eyes to the blind, and, above all, it re-awakens man's consciousness in his own spirit, and the spirit of God proclaiming that life for evermore, that reveals itself through the outward to the innermost spirit, into man's very self. There is a new dawn approaching. As the Messianic period is nearly completed, as the 2250 years are nearly finished, so the new light approaches, and at this time upon the earth the new Form of Truth whose name is not revealed, but whom Christ predicted, appears to man in outward shape, leading and teaching in ways that are made known by the spirit. Ye multitudes who shall follow, and ye who now await the coming, or who hold out your hands for the light that shall show the pathway before you, ye understand that this light is not for a day, is not for a year, to be suddenly quenched and go out, but it shall rise as the waves rise, until they reach their height, as the seasons rise until they meet their doom and fruition, as planets arise until they reach their perihelion of the sun's light and heat, as systems and suns rise until they reach the ultimate perfection of worlds, and give into the hands of the infinite the harvest of souls; as time gives the harvest of ripened grain. Such is this Dispensation.

The audience were then invited to put questions to be answered, and the following questions were put:—

Q. Is the influence of the rays of the sun at all helpful in receiving the spiritual influence?

A. Rays from the sun are to the physical life what spiritual sunlight or truth is to the spirit. It would be impossible to receive any great influx of spiritual truth if you were in total outer darkness, for the very reason that the physical body would not be sufficiently vivified to give interpretation to the spirit that inhabits it. The sun's rays convey to every human being, and to every form of life upon the earth's surface, not only a physical potentiality, but they are symbols of a spiritual potency. You are not, therefore, to suppose that if you stand in the sunlight you will be more spiritual, but if you have a corresponding growth you will be equally spiritual. The sun's rays afford means by which the spiritual atmosphere of earth may be expressed physically, while truth and the word of it, and the action of it in human life afford means for the expression of spiritual sunlight. You are not to mistake a symbol, however, for a spiritual reality. The sun's rays are simply typical of spiritual growth, but they are not spiritual growth.

Q. Is the material universe limited?

A. You will be obliged to ask the Infinite. We have discovered no limitation except in our own ignorance.

Q. Do you earnestly believe in the story of the Star of Bethlehem, as recorded in the Christian religion, being observed by the Magi when it stood over the dwelling at Bethlehem: do you believe that a star came out of its orbit and remained stationary over a particular dwelling?

A. We are not aware that we are here to be catechised as to our individual belief. The subject of the discourse included a reference to the Star in the East. If the gentleman were versed in the figure of speech referred to, he would not have now to ask the question, for the simple reason that the symbol of a star was a spiritual symbol among certain orders of Magi in the east; and a spiritual star discerned in the heavens by them was a sign to them of the presence of the Messiah. The sacred star was the pentagram, the five pointed star, and as this represented also a geometrical as well

as a spiritual truth, the Magi initiated in these spiritual mysteries interpreted the presence of the pentagram as evidence of the presence of the Messiah, but, so far as our individual belief is concerned, it is not a question. It is simply a matter of history, and everyone versed in the symbolism of the East understands the meaning of the star, and that it does not mean that a star came out of its orbit in the heavens and rested there, but that a spiritual star, perceptible to those who had spiritual vision, was seen to rest above the place where the young child lay.

Q. Do you not consider the philosophy of Swedenborg founded upon speculation and imagination?

A. We do not consider that the terms speculation and imagination, until proven to be a reality, are to be considered as applicable to the state of an individual mind that had on other subjects sanity, and a sufficient degree of consecutiveness, to comprehend the usual sciences of the day, and until a more definite explanation is given of the word imagination, we cannot by any possibility accept it as a solution of a reality.

Q. Were the ancient inspired men or prophets versed in science, or were they ignorant?

A. Perhaps if the gentleman were a little more attentive to history he would not be obliged to get his education here, since it is well known that the foundations of all language were known to the ancients. You derive every foundation of knowledge from eastern or oriental peoples, and if you trace the knowledge of language through Greece and Rome and Phoenicia into Egypt, where there was most of prophecy and most inspiration, you will find there the foundations of learning; and if you like to take the trouble, and spend the time, and have the comprehension, you can also discover that the foundation of all science in an external sense is considered to be mathematics, and we believe, if history does not misinform us, that the foundation of mathematics was laid in Egypt. If it be true, then the ancients had the foundation of all science, and were not so degraded and ignorant a class but what they gave the foundation for every system of mathematics known to the world: the foundation for chemical science, the foundation for geological science, the foundation for astronomical science, and greater still, the foundation for the science of which the gentleman seems ignorant, the perception of spiritual things.

Q. If the destruction of the physical body is a necessary law of physical life, what power has the soul to modify or perpetuate its existence?

A. So far as individual spirit is concerned, there would seem to be no power to perpetuate or modify the physical existence; yet it is proven to be a fact that mind has much to do in its influence with physiological laws. We know, for instance, that the heart can be suspended in its action by an effort or a sudden emotion of the mind; that there are other physiological conditions, either disturbed easily, or promoted in their growth and harmony by the influence of the mind. Then it comes to be a question, to be decided on the one hand by the man of science, who says that the body is under the control of inexorable law, and must die or continue in accordance with that law or, on the other hand, there is an explanation which we think much more satisfactory—that the body is under the co-equal dominion of spirit and of natural law; that the spirit has much to do in determining the time of its inhabitation of the physical body by the nature of that occupancy; that natural law may determine that such and such causes if intervening shall determine physical life; the spirit being the superior cause, we contend that under the dominion of the higher spiritual power and of the Infinite Spirit, it is spiritual law and not physical law which regulates the time of human existence here below, and that the spiritual law is not left to the individual for the simple reason that the individual is not sufficiently wise in his human state to govern himself with reference to this spiritual state, but that there are higher powers, the Infinite Spirit over all, which must regulate the tenure of human existence here.

Q. Taking Jesus to be a representative man, did he at any time throw any light on this subject?

A. Taking Jesus to be an epitome of the spiritual mission that he came to prove, we think his whole existence threw light upon this subject, and that the termination of his life was not in accordance with the wish of his disciples, is very clear; but that it was foreseen by Christ is also very plain, and therefore, being foreseen, and knowing that it must occur in the manner that it did, it is also presumable, knowing what Christ performed with reference to other physical bodies, that had he so desired, or had it been in accordance with the higher wisdom, he could have averted this final disaster, but that that was not to be, since the life would not have illustrated its diviner and more spiritual purpose without the human sacrifice.

Q. Is it desirable in the Cause of Spiritualism that it should be promoted by organisation or by the individual indwelling of the spirit awaiting each individual?

A. We do not know of a soul but what requires a body for expression on earth, neither is it desirable to have a body without a soul, therefore we conclude that Spiritualism requires both: the individual adoption of its beliefs, especially into human life, and the unity of action which comes of a fraternity of belief. As there is strength in unity, so there is little strength if there is external unity and spiritual discord. What Spiritualism has thus far done is to individualise human spirits, and this has led to a great many points of difference, not only among Spiritualists but among all classes of people with reference to it. The unity that will sink minor differences in the larger view of the general subject is that which is desirable. But do not make a mistake, as has sometimes

been done in governments and religions, of having a large and unmanageable body without any soul.

Q. Can you explain in the case of different temperaments one temperament being benefited by the electric rays of the sun and not by the magnetic, and another temperament being benefited by magnetic, and not by the electric.

A. If you wish to go into physiological dynamics, that is one thing; but as to the question you ask, there are temperaments which are benefited by strong rays of sunlight, which are termed electrical rays, and there are others which are benefited by other currents of solar light, called magnetic. Those are physiological rather than spiritual questions, and relate to a subject which has not been considered to-night, but which may be co-related to Spiritualism in this way, that all who are aware of the difference in human temperaments and requirements will be quite ready to admit that while the sunlight in certain rays is beneficial to some persons there are other rays which are beneficial to others, and in some instances or conditions shade may be very necessary; but, as we stated before, this is more a physical than a spiritual fact.

The audience were then invited to select subjects for a poem, and the following subjects were handed up:—"Materialism," "Voltaire," "Comprehension," "Kindred Spirits," "Meeting of Friends in Heaven," "Aspiration and Inspiration," "The Resurrection," "The Angel Messenger of the New Dispensation."

On the various subjects being submitted to the audience for selection, "The Angel Messenger of the New Dispensation" was carried by a show of hands.

POEM.

THE ANGEL-MESSENGER OF THE NEW DISPENSATION.

As on the blessed pinions of the morn
The pulses of a mighty wave of light
Are felt to tremble, and along the hills
A thrill of low, sweet, tremulous delight,
The first sweet caroling within the groves
Of warblers, wakening from their dewy rest;
The murmuring of streams, the chant of loves
That rise in perfume from the flower's breast.
The rustle all among the leaves is felt;
Along the light that greets the early dawn
The star of morning, as an angel, goes
Lighting with one faint beam the dewy lawn.
As song of prophecy within the soul,
Burthened with love or fear when earth dooms come;
As life and death with their combined control
Herald the message of a higher home;
As criminals to dismal dungeons doomed
Feel the great spell of that eternity
That hovereth; as a city ere 'tis entombed
Feels the deep murmuring of the earthquake nigh:
Or, better still, as, ere the natal morn,
The pulses of the life that inly fed
The Saviour's body were perceived and known
By those whom the attendant angels led,
The Magi,—So, the eyes that see,
The pulses, quickened by attention, hear;
The harps, attuned to heaven's harmony,
Perceive another dawn of truth is near:
'Tis felt in the dark lowering tempest-clouds
That o'er the nations threaten war's dread storm;
'Tis felt in many deaths and dismal shrouds,—
The going down of ships with life-tides warm;
The laugh of maniac pealing forth 'mid flame
Of cities buried—ruined in freedom's name.
'Tis felt by the low, trembling line of light
That gilds anew the hills of human thought,
Touches the slumbering powers with delight,
And out of darkness bath a glory brought
To earth, and strewed the graves of those ye love
With flowers and fruitage from the world above.
Even by the discord on the lower earth
The signs of harmony at last appear;
And as from darkness morn 'wakens to birth,
And from the winter bursts the glad new year—
'Wakens the spring-time full of life and bloom;
So from the darkened day of doubt and gloom
The morn of prophecy foretells apace
The dawning of Love's own appointed grace;
And from the hosts of those who watch the earth,
As stars watch while your eyes in sleep are held,
One angel comes heralding the new birth—
One glory—that toward all with power shall weld
The nations of the earth in one blest chain,
And give you Freedom, Love, and Peace again!
All hail! thou angel of the brighter day,
By whatsoever name to earth thou'rt given;
We know thou'rt Harmony, that thy blest sway
Will lead mankind at last from earth to heaven!

BENEDICTION.

May the Spirit of all Truth, the Infinite Parent, so gird you round about with spiritual powers, with messengers and angels of light, that your quickened pulses shall feel and your eyes shall see the new dawn that cometh unto the world.

MAGNETIC HEALING—A SUCCESSFUL CASE.

REPORTED BY J. BURNS, O.S.T.

There are many excellent cases of magnetic healing that are never reported, and operators sometimes think their patients are ungrateful in not giving testimony to the benefits they have received, even to the saving of their lives, when the service has been conferred on them gratuitously. Most persons, especially those of sensitive temperament and unselfish disposition, do not like to have their ailments talked of in a public manner, and it is only when they find that the narrative will be a benefit to other sufferers that they can be made to consent to its publication.

During my long connection with the subject I have many times seen the great good arising from the publication of cases of magnetic healing; and at the same time I can testify that these cases have been in most instances given with great reluctance, and only from a strict sense of duty. The statement of one case has sometimes led to the direct benefit of many sufferers, who, seeing that a certain person was cured, have adopted the same means and have been relieved also. It is from these considerations that this little narrative is given to the readers of the MEDIUM, and also out of sincere and well-deserved gratitude to the faithful and skilful lady who gave her time and powers so freely, and with such beneficial results.

I feel at the beginning how hard it is to write on a matter of this kind without being misunderstood. On the subject of health the people are deplorably ignorant, and none more so than the so-called "educated." The causes of disease, the uses of disease, the nature of disease, and how to cure it, are quite misunderstood by the medical faculty itself, and hence the ignorance that prevails in the community at large. This medical misdirection arises from the fact that the so-called healing art of the day is smothered in materialism. It is impossible to cure the body while the philosophy of organisation is not understood, and it can alone be understood by Spiritualism. Our medical schools are materialistic, unsympathetic, cruel, and vile. Professional selfishness blinds them to all noble and liberal ideas, except in extreme instances; and their system of medical education—the vivisection of animals and suffering human beings, and the disregard of clairvoyance, and the sources of intuitive knowledge—renders their practice as a system inhuman and repulsive. The enforcement of compulsory vaccination upon mankind, nay, the employment of such a vile rite, at once shows the deep-seated "corruption" that abounds in the popular medical system; and when we observe that the doctors have hedged mankind round with laws, so that it is impossible to obtain any form of treatment except their own but by stealth, the narrow exclusiveness of the whole matter is apparent. It is not the welfare of the world's people that is studied, but the interests of a class whose golden fruits are gathered from the field of human suffering.

Were man spiritually developed to any great extent medical practitioners would be unknown. A medical faculty is a relic of barbarism and materialistic blindness. The human spirit has within itself a knowledge of all ills that can befall its surroundings, and also the ability to remove them. Only think of it: the doctor and the doctor's shop are within the patient. The present system shuts up this spiritual doctor's shop and poisons the good doctor with chemicals, so that disease and human inability to cope with it increase with the number of medical practitioners. All the knowledge, advantageous to man in a health direction, has been forced upon the world in the teeth of the medical profession, and by persons who were regarded as medical heretics—"quacks." Now-a-days the doctors find that health manuals "pay" because of the enlightenment that these quacks have shed abroad in the world, and so doctors are busy writing and publishing health manuals. You know, it brings patients to be well advertised on a shilling or sixpenny pamphlet, that for the time "is the rage" in the advertisements of a well-known publisher.

Hence the people have a great prejudice against doctors. I have been in districts in Yorkshire, Lancashire, and Co. Durham, where the people would adopt any expedient rather than employ a doctor. In these districts herbalists—shoemakers or other tradesmen—quite "uneducated," undertake the majority of cases, especially such as the doctors have been unable to deal with; but more often the mother or granny is the family doctor, and when any neighbour, who has not a wise granny, is ill this "family doctor" is called in to benefit the neighbour, and thousands of dangerous and difficult cases are successfully passed through without medical assistance.

This antipathy to doctorcraft is one of the prevailing features of Spiritualism, which is a return to nature in all departments of human life. Our spirit-friends, through mediums and by impression on the spiritually sensitive, have done untold good in the alleviation of human suffering. The healing power is the grand feature of all spiritual systems; it is the doctor within taking care of the external body.

The Spiritual intuitions of man teach him that the divine light of his soul is his only best friend and protector. This divine fountain is the everflowing spring of Human Liberty. It teaches us if we would be free we must not confide our liberty to the keeping of politicians and ruling cliques, whose whole business is to enslave us. If we would be wealthy—which is material freedom—we must not entrust our treasures to landowners, capitalists, and lawyers, whose business it is to rob us. If we would be God-like and happy, we must not give our souls into the keeping of any race of priests, whose business it is to live at ease on the ruin of our

spiritual temples. If we would be healthy, we must not give our bodies to the keeping of a medical tradesunion, which flourishes on human misery and organic degradation. But the world at large does all of these bad things, and hence the need of reform. These classes hold everything so tightly under their grasp, that all education and public opinion are moulded in deference to their interests, till the people—God help them—are so perverted in body, mind, soul, and estate, that they do not know their privileges, and would not know what to do with them if they had them.

A true education would make the people in their families capable of controlling bodily conditions, and ridding them of the slavery to doctor-craft. This Spiritualism has done and is doing in millions of cases. When assistance as to health is required, call in a kind neighbour who is imbued with the spirit of charity; but do not pay for the service, and you will be cured all the sooner. When your kind neighbour requires your services in any other respect give it freely in return. The doctors are right in passing a law that it is illegal to take money for healing, but it is a law that they ought to be bound by themselves. Take the element of profit out of healing, and we would have very few doctors, and the people would soon learn how to heal themselves. Away with professionalism in all its forms of hideous selfishness.

Nearly forty years ago my father took up this medical question in the form of hydropathy, first putting it to the test when all the family were laid down with scarlatina. Since then, except in surgical cases, the Burnses have been without medical attendance. Many a sick person my good old neighbourly mother has attended to, sitting up at night with the sick and doing her own work during the day, without money and without price. We were all doctors, we boys, and have carried the practice into our own families, besides indoctrinating hundreds of other families. It has always seemed to me that a man or woman who knows nothing of the laws of health, and has no interest in the sick, is a kind of savage who can scarcely lay claim to being human; and one of the grand ambitions of my life has been to understand how to benefit the suffering, and communicate such information as I might possess to others. By lectures and the publication of books, I have taught thousands how to dispense with the doctor; and a change for the better in this respect must ante-date any genuine spiritual reform amongst the people. It is of no use trying to make men and women spiritual while they are as yet devoid of ordinary human sympathy, and knowledge of their bodies must precede a knowledge of the spirit.

All this is intended to lead up to the statement that the magnetic healer often gets no credit for his healing power, because of the absence of proper nursing between the treatments. Ordinary medical practitioners suffer in practice from the same cause. A medical man may prescribe in the most approved manner, but if the patient be improperly surrounded and nursed, the medicine will do no good; and so also a magnetic healer may operate most advantageously on a patient, but if that patient be injuriously operated on by the presence of persons of offensive influence, the treatment of the healer will have no permanent effect. The medicine or healing power does not cure the patient. It is the life principle in the patient that effects the recovery, and the medicaments or manipulations are only aids to the cure. All that takes place in the presence of a sick person either helps or hinders recovery, and thousands die awful deaths in highly respectable families because they have not enlightened and sympathetic attendance. A proper nurse to the sick must have true qualifications for the work; and mediums and sensitives require the attendance of persons who have a magnetism of an agreeable kind. Hence the nurse that would suit one patient would not necessarily agree with all others.

My object in writing is to speak of my wife's severe illness last winter, and bear grateful testimony to the valuable remedial powers and great kindness of Miss Godfrey.

I might, before proceeding further, allude to the unreasonable suggestion of some correspondents, who think that anyone who has to do with spirits should never be ill. Some have said, "How can Mrs. Burns be ill? Can't the spirits take care of her?" And similarly unreasonable are those who expect spirits to cure a sick person instantly. Spirits work in accordance with the laws of nature, and while men and women violate nature's laws, they cannot expect to be well.

And why is it necessary that a person in Mrs. Burns's position should systematically violate the laws of health? For many reasons: spiritual workers are often tried in the crucible of suffering to see whether they be worthy of further advancement. To be faithful in spiritual work we must willingly become prisoners with hard labour and nights of sleepless anxiety. This naturally brings on disease, and the disease when expelled develops the spiritual gifts, and enables the spiritual worker to take a higher position in the School of Life.

There are various forms of work done in the world, and peculiar diseases attach to each department of work.

There is the physical worker—the man who toils with his body. His diseases are physical and the remedies of a material kind. In the hands of the magnetic healer cases of that class often afford miraculous cures, because the magnetic power of the healer is so far superior to the quality of the patient that it easily controls the morbid conditions.

Then there is the mental worker in business or in literature or science. The ailments of these classes are of a nervous kind, very obscure and difficult to control; a high-toned mental worker can

only be affected for good by very peculiar influences, and the recovery is slow and gradual.

The spiritual worker is altogether an extraordinary person. How shall we describe her?—for it is oftener a woman than a man, and she is found in many families. She is throughout the land the Angel of the House, and yet she is not fully appreciated. The mere physical and mental workers cannot reach up to her height, and fail to understand her; yet she is a physical worker—being clever with her hands, helping and doing for everyone. She is a mental worker, for she is clear headed, and thoughtful of the needs and merits of everyone. But she is more than these, for she is exalted into the upper region of spiritual life, and does duties on that plane as well as on the lower planes. Consequently the physical and mental attributes of her being do not only become exhausted, but the psychical also. To heal such a sufferer requires very peculiar magnetic qualities in the manipulator, nursing, and surroundings. If I could write a history of the last nine months it would illustrate what I mean practically; but as I must hurry on, a hasty sketch will have to suffice.

The last few years of hardship and close application gradually reduced Mrs. Burns's strength, and in autumn she was laid down with rheumatic fever, aggravated by bronchitis and general congestion. The truth was that the fluids connecting the spirit with the body had become exhausted, and the almost severed organism began to fall into decay. The symptoms were of a most painful and alarming character, and did not yield to the usual forms of treatment. She would not allow any of the usual healers to be called in. Her spirit-friend whispered to her clairaudiently, and her own intuitions told her that Miss Godfrey, being also clairvoyant, would have the kind of influence to benefit her.

Miss Godfrey attended promptly, and the first thing she did was to pass into the clairvoyant trance; she does so without passes by sitting quiet for a few minutes, though she requires a few upward passes to wake her. As soon as she is asleep she is still Miss Godfrey, but not as a physical person—as a spirit. She then talks of her body and of her usual state as a *different person*. Her external, waking, everyday mind is one woman, and her clairvoyant, inner, sleeping mind is quite another individual. The spiritual Miss Godfrey can see spiritually. Though the bodily eyes are closed, she takes in the general condition of the patient at a glance, and proceeds piece-meal to dissect, so to speak, the particular conditions of the various organs. There is nothing more deeply interesting to an intelligent mind than to hear a clairvoyant examination of this description. She asks no questions as to how the patient feels, but beginning at any particular point, she goes right through the body, describing the condition of every organ as she goes along, and unflinchingly pointing out where disease is located, and the nature of the disease, with remarks on the special treatment required. I have listened and taken notes at a few such examinations, and found them wonderfully instructive and profound in their grasp of the conditions.

Miss Godfrey's treatment consists in laying-on of hands. In some cases she makes passes, but, like all genuine healers, she has no fixed rule, but does that which is best in the particular case. She is of a stout build of body, full of vital magnetism, and very fine in quality, and healthy, so that the most sensitive can imbibe her magnetism with benefit. Placing her hands unerringly on the painful spots, she imparts a fountain of vital power which arouses the dormant fibres, drives out morbid fluids, and restores healthful function. This is a work of time when the patient's body is a mass of congestion, as in the case under notice. It was not one disease only, but nearly all manner of ailments that the vital organs could suffer from, any one of which might have proved fatal.

In addition to magnetism Miss Godfrey prescribes homeopathically and with great skill. She used globules of the 200th dilution, this high attenuation being more effectual in the treatment of a sensitive than the more potent preparations. For patients of a gross habit she prescribes the third dilution. The result amply confirmed the wisdom of the course adopted, as a dozen of these small globules in half a tumbler of water, sipped at considerable intervals had a most marked and beneficial effect on the sufferer. I do not know that I am sufficiently acquainted with the treatment to state what was prescribed for each symptom, but there were Belladonna, phosphor, Kali Bichrom, and Rus. Tox. For the bronchitis "Kay's Linseed Compound" was used; and for the liver, a salt: "Karlsbader Sprudelsalz," all of which medicaments were very useful, affecting beneficially the diseased organs in addition to the general benefit derived from the magnetism.

The patient would have been well much sooner only that she threw herself back at Christmas, mounting "Ski's" photograph in the MEDIUM. To save a heavy expense she would get up and sit at it for more hours than would have exhausted a strong person. Her spirit was in it and she thought it was all right, but she suffered for it severely, and during the early months of the year her life was despaired of. She went out and caught cold, and this developed the rheumatism so that she was racked with pain and stiffness. In this distressing condition her spirit-friend told her clairaudiently that she would find something in Dr. Brown's book which would be of use. Dr. Brown had sent some of his books on herbal medicine from Burnley some time before; one of them was procured from the shop below, and the spirit pointed out a liniment for rheumatism. This preparation was found to be efficacious, but used on a sensitive, care has to be employed. It produced perspiration, and relieved the pain and stiffness, but in such cases the difficulty is to control the perspiration. To allow it to dry on the body is to continue the disease and weaken the patient,

and to get chilled in the effort to tone the skin is equally disastrous, especially when the action of the heart is weak and bronchitis ready to choke the patient. The best thing to do is not to allow the perspiration to proceed too far. As soon as it sets in and produces a comfortable feeling, give a hand bath with warm water and Rimmel's toilet vinegar—a wineglassful of the mixture will do—and the body with skilful treatment need not be exposed to the air at all. The chief thing to look to is a change of linen every time the body perspires, though it be many times a day, and a frequent change of sheets. The dead matter which has collected in the body of the patient has to be gradually removed, but not too fast nor in such a manner as to destroy the tone of the skin; hence it is a matter of continual watching day and night to get through a bad case of rheumatic fever, especially when complicated with other affections.

Night and day of the same thing renders the conditions familiar, and a loving attendant becomes very susceptible to impressions needful for the welfare of the patient. A good nurse is a magnetic healer, and is operating all the time. Without this care and extension of the influence of the visiting healer that operator's work is, to a great extent, lost, and the credit of a good healer is destroyed. The paroxysms of bronchitis can, to a great extent, be overcome by the will-power of the attendant. If the nurse becomes flustered and excited, a similar effect is communicated to the sensitive patient, who loses presence of mind, and chokes when he or she otherwise would be saved. It is here that a central faith in the spirit-world helps. When the eyes stare in the patient's head, and the death-gasp strives to come from the open mouth, then be calm and collected, and with your deepest and most benevolent aspiration you will preserve that harmonious condition necessary to keep the soul in the body.

Mental conditions affect sensitives very much when they are in a serious illness. The patient should alone be visited by those who have the proper quality of magnetic sympathy, and whose minds are free from any irritating influence. This I found to be a great difficulty, and liable to undo the good of Miss Godfrey's treatment. My own mind was overworked, much worried, and not at all times in a disengaged condition. The patient two stairs up would know that certain persons had entered the shop below, or that a letter had been received, and when the patient did not mentally know of these events, Miss Godfrey, in her sleep, would discover that her patient was suffering from influences thus communicated, and in every instance she was absolutely correct.

Idle, thoughtless, phenomena hunters seek for "tests." If they would try to alleviate human suffering, or endeavour to do some good in the world, good spirit-friends would give them abundance of "tests" without seeking for them. The winter's work that we have had here has been a series of wonders of that kind, and so it always is when a sensitive is unwell. I name these matters for the guidance of others. Many sensitives lose their lives who are provided with everything, except a knowledge of these occult conditions.

I need not prolong my narrative. For eight months Miss Godfrey attended three times a week in all weathers, and to her faithfulness and ability Mrs. Burns is certainly indebted for her life. The nursing and care were also accessory, but they would have been inadequate without the feast of magnetism which Miss Godfrey brought with her. For all this benefit which wealth could not repay, we have not been able to give our benefactor ought but our warmest gratitude. We can only wish that every sick person had such valuable assistance in the time of need, and can recommend Miss Godfrey to all who suffer.

People who employ magnetic treatment are far too niggardly and impatient. After having expended all their means upon medicine, and wasted their constitution, they think the magnetic healer should raise them up in no time, and for nothing. This is a great mistake. True magnetic healing is a work of time. It enables the sufferer to "put off the old Adam," and gradually put on the "new man" as the instrument of righteousness for future work. Disease is a cleansing and re-decorating of the Temple of the Soul, and in cases where the fittings are well worn out it is a work of time, as it was in the case under notice.

We have had many a sad, weary night this winter. Many a time in despair I have been driven to exclaim, "This is the reward of being faithful to spiritual duty," and I have felt depressed to think that such is the way in which Spiritualists recognise those that devote themselves to the work. But I have also thought that after all it is not the Spiritualists we work for. In all our labours we have had no motive but to serve the cause of Truth, and that wiser power than ourselves, which has led us, no doubt sees the wisdom of all the difficulties placed in the path. It was not only a struggle between life and death, but between flesh and spirit—obedience and disobedience to the dispensations of providence. We are thankful that life has triumphed over death, and that the ordeal has given spirit the advantage over that which is material in our lives.

I wish most ardently that every reader of the MEDIUM would become a student of health questions. Everyone has a body; that body is daily liable to suffering and to death. How we all cling to life—do we not? How we dread disease and pain! Is it not exceedingly thoughtless of us, then, to be so ignorant of the laws of health and the means of cure as most people permit themselves to be? A sixpence spent in obtaining Hygienic knowledge may save pounds of doctors' bills. Many families who have taken up the health question have never had a doctor in the house since. Not only study health for your own sakes, but become apostles of

health to others. Seek to do good to others in their need, and help will come to you in your extremity. Try to do good, and good spirits will hover round you. Aim at knowing the truth for a benevolent purpose and the wise ones in the unseen life will inspire you.

That is how to study Spiritualism. That is how I studied it; first by years of practice in other fields of knowledge, all leading up to it, and the end is not reached as yet.

Healing by laying on of hands should be practised in connection with bathing, dieting, fresh air, &c. Get a little book called "Illness: its Cause and cure," 6d.; "Dr. Brown's Botanical Guide," 6d.; and works of a similar kind that are cheap and instructive. Purge the body of morbid humours, and you will have a pure magnetism that will permit the advance of good and pure spirits, and then you may with propriety enter into the sacred work of spirit-communion.

THE ATONEMENT.

A DISCOURSE BY C. P. B. ALSOP.

(Continued from page 420.)

God has linked Himself unto us; become one with us on purpose to raise us up to Himself. And what is Himself? *Does not humanity belong to Him?* Is He not our Father? Has He not made us the children, who being "partakers of flesh and blood, He also Himself likewise took part of the same?" Yes, the truth stands thus,—"We are members of His body, of His flesh, and of His bones." What is there objectionable in all this? *Where does flesh and bone come from if they do not come from God?* Perhaps it may be said this is bringing God too low, to place ourselves on that plane of equality with Him. But let me say, we do not place ourselves on that plane; it is God's work from first to last. He it was who gave us our existence; gave us these coats of skin covering over the bone, and muscle, and nerve, and artery; enshrining the spiritual man, which is the offspring of God. And if the doctrine be true that God commenced His work of creation from initial points, commenced at the lowest form—the first rung of the ladder—of creation, upwards to Man,—then the order of Nature's selection has always been the true order and the fittest to survive—the highest form—has always taken the lead; and we say man has been, and is, the highest form of created intelligence. But it was the Man Christ Jesus who took that departure from the natural order of carnal generation, and, therefore, had only a mother as to his natural or human body. But God was his Father, as we are informed; "He is made not after the law of a carnal commandment, but after the power of an endless life," our great Melchisedec "having neither beginning of days nor end of life." Hence he said to the Jews: "Ye are from beneath, I am from above," and "he that cometh from above is above all." He could well say, "Father, glorify Thou me with Thine own Self, the glory I had with Thee before the world was."

From the bosom of the Father came that Christ. Wouldst thou know that Christ, dear reader? He is not far from thee; He is in thy heart; yea, He is the very life of thy being. Open thy soul to His reception; let Him have the chief place in thy affections, and He shall prove to thee life from the dead,—joy in thy sorrow, strength in thy weakness, light in thy darkness, the star of hope in thy despair, thy pillar of cloud by day and thy pillar of fire by night, thy bright and morning star, thy sun of righteousness, with healing in His wings. This Christ says: "My sheep hear my voice, and I know them, and they follow me, and I give them eternal life, and they shall never perish, neither shall any man pluck them out of my hands;" and a good reason why, because we are his hands, his feet.

Humanity, viewed as a whole, redeemed, saved, purified by the life-blood of Christ, the innocent lamb of God, made thus partakers of the divine nature, our flesh becomes fresher than a child's; it is all tender, and full of love—new born. But before this new birth takes place, before we are made new creatures in Christ, the pangs of being brought forth must be felt; the breaking away from old customs, old prejudices, old sins, and besetments; the breaking up of all the idols, all the false gods within. This causes much bewilderment, much confusion. Oh, the dreadful pangs of having old-cherished views and teachings torn from the soul that had grown with our growth and strengthened with our strength! I suppose, dear reader, thou feellest like poor Laban, who said, "Wherefore hast thou stolen my gods?" or like Mary, when she said, "They have taken away my Lord, and I know not where they have laid him!" Her affection was laid on the outward form, and therefore was she disconsolate, forgetting that he had said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you;" and that Comforter was the Christ-spirit, which said, "Lo, I am with you always, even unto the end of the world." Although her Lord and Master stood close by her she did not know Him; she supposed it was the gardener, and said, "If thou have borne him hence, tell me where thou hast laid him, and I will take him away." Ah, poor Mary, what couldst thou do with a dead body? Poor soul, that would not give thee lasting comfort. Nothing but a living Lord, nothing short of a living Christ, can soothe the troubled breast. "Woman, why weepest thou? Whom seekest thou?" Did He not know, did He not see the anguish of her heart? Then why delay, why not relieve all her fears at once? It was only to bring out the real sentiment of her soul: "Tell me where thou hast laid him, and I will take him away." And so she did take

him away, and in a way she never dreamt of. She took the Christ away with her in her heart. When He said to her, "Mary! Mary!" I fancy I see her start, with arms open, wide, ready to clasp him to her heart, saying, "Master! Master!" when she was suddenly, but gently repulsed. Why repulsed? Surely it was quite natural she should run and embrace his feet, and wash them with her tears. But, no, she must wait, for she is to carry the news, the glad news, "Go and tell my brethren, and say unto them I ascend unto my Father, and your Father; and to my God, and your God." And so she did carry the news unto the disciples, saying, "The Lord has risen, indeed." But they believed her not, and went to see for themselves. The angels said, "Why seek ye the living among the dead? He is not here, but is risen;" and so they had to learn to look within for the subjective Christ, rather than the objective form without. "Though we have known Christ after the flesh, yet now henceforth know we him no more." It was Christ in the spirit that was now to live and reign with each one of them.

This tearing away of all outward props was severe discipline for them, but after the pangs were once endured, and the descent of the Paraclete come into their souls, they could go to prison or to death, knowing they had a better inheritance beyond the grave. The Saviour sympathised with them in all their sorrow, as he did also for the dying thief on the cross. He did not cry out, "My God, my God, why hast Thou forsaken me?" until the dying thief had confessed his sin, and said, "Lord, remember me when thou comest into thy kingdom." When Jesus cried out, "Why hast Thou forsaken me?" he then entered into that man's state and condition. The thief represented a lost world on the cross, suffering for just deserts, and bearing witness to the blamelessness of Jesus, saying, "This man hath done nothing amiss;" and having said so immediately he received inner light of the character of Christ, he cried out, "Lord, remember me when thou comest into thy kingdom."

It was the Christ within that bore the sin of,—not sins—but sin of the world. He entered into sympathy with humanity, as a father entereth into sympathy with his own son upon the scaffold. He cannot alter the circumstances that sin has brought us into. The suffering is a natural consequence of sin, and a necessary discipline to rid us of our sin and of the love of it. The father does forgive the sin of his son, and would gladly die or suffer in his stead. It is the love in the father's heart that hurts the son more than the sight of the scaffold. He says, "Death is nothing to me—hanging is too good for me; but what hurts me most is unrequited love, love trampled on;" and the soul of the world on the cross of suffering is born again to a higher life, crying, Lord, remember me!

So we say Christ entered into that man's state, and into all other men's states of a similar kind. It was not Christ in one individual only, but Christ in humanity; he is so related to all, that he cannot help but to feel for all. If one member suffers by the law of sympathy, which runs through humanity, all members suffer with it. He feels for all as one long chain of cause and effect. Take hold only of one end of the chain, the other end will vibrate according to the amount of oscillation, whether it be great or small.

(To be continued.)

MR. AND MISS BROWN IN SOUTH AFRICA.

We have received a series of long and interesting letters from Mr. Brown, late of Howden-le-Wear, and also from Miss Brown. They are cheerful reading, and give promise of great usefulness in the future. We extract from Mr. Brown's last letter, dated Cape Town, June 29:—

"On Sunday morning last I gave my first lecture in the Hall, on 'The Bible and Spiritualism,' and at the close waited for questions. It was a kind of a class for instruction in Spiritualism. Some thought I said too much for the Bible; but the object of Spiritualism is not to ignore any channel of truth, but to point out its existence in the past as well as in the present. I feel sure that when the people know us better they will more fully sympathise with our purposes. It is spiritual work that is wanted here, and I feel determined to do my duty as far as I can. My next lecture, or class meeting, will come off on Sunday morning next, and I am hopeful that some good will be done. I propose in these meetings to explain the true basis of Spiritualism, and then set to work to form circles and conduct them.

"Miss Brown had a fair meeting on Sunday evening, but I could see that she was not up to her standard any more than I was in the morning. She will lecture on 'Temperance' on Wednesday and I intend joining a lodge that I may do good that way.

"My friends will want to know how I like South Africa. Well, let me say—There is no place like home in old England! I may be a little home sick—I believe I am. When Mrs. Smith, Edinburgh, examined my head, she said I was fond of home and true friends, and I never so much realised the truth of her opinion as I do now. Yet Africa is a fine country with its bright, clear sky, shining so beautifully, especially at night when you can gaze on the Southern Cross; also the South Points and the beautiful Milky Way, seen so prominently in the starry firmament.

"It is now winter, and the days are nearly, if not quite, as warm as summer in England, yet not so oppressive. Flowers and trees are in full bloom as at home at the present time. The sun sets very rapidly, and darkness follows very shortly afterwards. The nights are rather cold so that a top coat can be very well worn after sunset. The air is very soft and moist, and one is apt to take cold in the evening if not well protected, but there is no frost or

piercing east wind to penetrate the system. There is what I think they call the South-Easter, a wind which is rather dangerous. It comes in great gusts, and drives all moveable objects before it. The dust flies in volumes as well as stones. At these times I see the people close their widow-shutters. There is great difficulty in walking the streets when this wind blows for fear of being met with flying missiles. The other day I saw a cart standing without the horse, and it was carried away with this wind as fast as if a horse had taken it at full speed. In other respects I like the climate and country. The high price of house-rent and other things is a great drawback. A house that would rent at 5s. a week at home would be £1 a week out here, and it takes as much to board one person here as would keep a family with half-a-dozen children at home. Travelling in any way, either by rail or road, is very high, so that plenty of money is needed in this colony to do any good.

"I must close, by stating that this letter must suffice for my numerous friends, as it would take up too much time and cost too much to write to all."

Letters may be addressed to T. M. Brown, General Post-office, Cape Town, South Africa. Mr. Brown will be glad to hear from old friends to encourage him in a strange country.

THE SHEPHERD HOUDÉE.

Translated from the French *Revue Spirite* for May, 1880,

By F. ORTHWAITE.

All the readers of the *Revue Spirite* know Pierre Houdée, the shepherd who, at Plessis, near Mettray (Indre et Loire), gives all the time which is not taken up by his flock, even the nights, to the sick and afflicted. This good man, so courageous, so thoroughly disinterested, so noble withal, has come under suspicion of the enemies of the spirits.

For a long time the police, in the name of "authority," have gone daily to Plessis and the neighbouring communes to make inquiries relative to the cures effected by Pierre Houdée, and everyone can conceive the effect produced on the country people on seeing the three-cornered hats. In spite of this and the scandal spread by the devotees of order, the result of the inquiry is that "This shepherd medium prays; he cures by the laying on of hands, with the aid of magnetised water, purement et simplement; he has never accepted anything whatever from the sick, or from his or her family.

Pierre Houdée has however decided, in order to be able to reply to his slanderers, to request certificates from those whom he has cured; he has sent us some so that we may learn that what he has done has been with one sole motive—in the spirit of charity.

The following are copied from the testimonials sent us:—

"I, the undersigned Loyau, Pierre, farmer, residing at Jouanin, in the commune of Souvigné, certify that Pierre Houdée, shepherd at Plessis, commune of Saint-Antoine-du-Rocher, has cured my daughter of insanity by magnetic passes and magnetised water; he has perfectly cured her, and has not claimed any payment. Thirty-four farmers and proprietors in the commune of Souvigné have signed this certificate, and whose signature are attested by the mayor."

Richard, shoemaker at Louvigné, also declares that he has been cured of disease of the heart by the same means, without payment. Nine signatures attested by the mayor.

M. Gauron, of Fondettes, certifies having been cured.

MM. Poitrineau, Poirrier, Barrier, and Jacques, of Saint Roche, affirm that they have been cured.

Francois Gaucher, of Saint Roche, Chenet Joseph, M. Renault, Mayor of Saint Roche (who has been cured), Pays Delaunay, of Pernay, Clisson Jean, Madame Choquet, Madame Ditiere, all give certificates which are attested by the mayors of their communes.

May Pierre Houdée, our brave friend, remain simple in heart, without other ambition than to be of use to his fellow men, and God will bless him, and the respect of all will accompany him in his arduous and useful mission of a healing medium.

P. G. L.

FIFTEEN MONTHS IN THE MOON.

To the Editor.—Sir,—My attention has just been drawn to a pamphlet bearing the above title, in which a description is given of the inhabitants of our satellite, their appearance, customs, laws, modes of locomotion, animals, plants, &c., by G. H. Ryan, Hornsey, London. There is nothing more startling in "Ghost Land" or "Art Magic" than is to be found in this little work. The medium, a Mr. Barton, formerly of Gower Street, W.C., was the medium of the patient's transmigration from the earth to the moon, not in a clairvoyant sense let it be understood, but physically projected by the power of the mesmerist, first psychologically, and then bodily, something after the fashion of the experiments made some time ago, with Williams as the medium, when his body became lighter as the materialised form became heavier, and again heavier under the process of the demagnetising of the form. Could any of your readers furnish me with a little more information on this alleged feat of mesmerism. The author declares that two of the greatest philosophers and profoundest thinkers of the day were satisfied that Barton had succeeded in wresting some hitherto undiscovered secret from Nature's grasp, and tried vainly to discover more than he chose to tell them, which was just "nothing" clothed in polite and flowing language. Do any of your readers know anything of this Barton, or of the author of the book, Mr. G. H. Ryan? Any answer would be welcomed by an inquirer.

Psycho.

[It is no doubt a literary fiction, like Lytton's "Coming Race" and similar works.—Ed., M.]

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Legacies on behalf of the Cause should be left in the name of "James Burns."

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

FRIDAY.—Social: Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 30, 1880.

NOTES AND COMMENTS.

Mrs. RICHMOND's oration "To Spiritualists," at Goswell Hall, on Sunday evening, was of a most impressive nature. There was a power present in the meeting of a very unusual kind. The audience was deeply moved by the truths spoken, and the influence that accompanied their utterance. All who heard the discourse think it will have a marked effect on the movement at the present time. It has been carefully reported, and will be printed in next week's MEDIUM, after which it will appear in America. The collection on behalf of the Spiritual Institution amounted to £3 1s. A special meeting in another part of London somewhat interfered with the attendance, but notwithstanding it was a large meeting and of most excellent quality. Mr. Richmond presided in an able manner. He is very strict in his method. He did not announce which subject for a poem had been selected by vote of the audience till the hymn was sung, just at the moment before Mrs. Richmond rose to her feet to recite the poem, so that there was not an instant for preparation. Mr. Swindin conducted the service.

Mrs. Richmond's oration on our front page is a beautiful unfoldment of the purpose of Spiritualism, and its place in the onward march of the human mind. Though we heard it delivered, yet on reading it the importance of its utterances impresses the mind much more decidedly. If it afford as much pleasure to Mrs. Richmond, as it does to us, to give to the thousands of readers these beautiful truths, she must feel that her mission is a blessed one. Reader, do your part to distribute the bread of life to the perishing around you!

Two more orations are announced to be given by Mrs. Richmond at St. James's Hall, Regent Street, the subject, "Life in the other World as revealed by Spiritualism," is of a most attractive nature. The oration delivered on Thursday last is reported in the present issue of the MEDIUM. For particulars as to these meetings see advertisement. They present excellent opportunity for introducing outsiders to the subject.

We hear many little whispers of the progress of the good Cause in "Auld Reekie," but we regret that with one or two exceptions our Edinburgh brethren are personally unknown to us. It was with great pleasure that we became introduced to a visitor from Edinburgh this week, and if we may judge of the stock from the sample, it is to be inferred that the Modern Athens stands high in Spiritualism as in all intellectual attainments. Our hope is to see this grand truth taken up by a type of mind capable of doing it credit, and that this desire is being realised, progress in Edinburgh affords encouraging testimony.

THE cases of the "double" reported by "Resurgam," are very striking. Perhaps Mr. A. Duguid, assisted by his Edinburgh friends, may throw further light on this most interesting subject. In connection with Mrs. Burns's illness, to which an article is devoted, it may be said that for some months during the latter part of 1879, she always saw her "double," either in front of her or close to her. It was very embarrassing. In Scotland, the "wraith," or "double," is supposed to forebode death; but that does not hold good in the

cases cited. Speaking of omens, it may be observed that Mrs. Burns, just before her illness, dreamed repeatedly that all her teeth had fallen out. On the writer's visit to County Durham, in Spring, he came across a "dream-book," and found it stated that such a dream indicates the early death of the dreamer. Now, this illness alluded to was of the most desperate kind, and had it not been for Miss Godfrey's attendance and other unusual forms of treatment, it must have proved fatal. Then, we ask, why should not similar treatment be successful in all other cases.

WHAT kind of patriots have we got in high places, who would appropriate the original resting-place of Cromwell's body in Westminster Abbey to a statue to young Louis Napoleon? It looks like Imperialism giving English liberty a nasty slap in the face. We hope the letter printed in another column will be issued and show the world that British sentiment governs in these historic islands. Let the cry of every true man in the coming crisis be Protestantism and Freedom, as opposed to Jesuitism and despotism.

HAVE numerals an individual character—a portrait, so to speak? If so, what does 1661 picture forth?—the year of Cromwell's desecration? The crouching figure 6 seems to tell the tale, with its point aspiring heavenwards. But is the same idea communicated by 1881? Assuredly not. In the figure 8 we have dignity and balance—two solid cubes resting the one upon the other, denoting stability and restitution. The figures 1881 look like two invincible patriots, with their rifles resting on the ground, butt-end downwards, the one rifle encircled by the right arm, the other by the left arm, of the soldier who possesses it. Spiritually, there is a combination and union of nationally redemptive elements at work, ready to protect the interests of all, and solidify those integral parts which constitute the typical nation exalted by righteousness.

DR. AND MRS. BROWN, of Burnley, arrived in London on Tuesday. On visiting Westminster Abbey on Wednesday, the doctor, who is a clairaudient, had a fine proof of identity from his guide "Ben Jonson." This spirit had described to him at Burnley the form of certain parts of his monument; but on entering the Abbey, the doctor, not knowing where the Poet's Corner is situated, was directed there by the spirit. Over the effigy of Ben Jonson is the figure of a cock, which explains why the spirit in his familiar conversation with Dr. Brown, has been in the habit of calling himself "the Cock." Dr. Brown is a very extraordinary medium, and is evidently under development.

It is amusing to see with what side winds our Lancashire friends try to blow the trumpets of their confreres, after all the kind things these said confreres have done for us these two years. Well, they evidently believe in our good nature! Thanks.

CHILDREN'S SEANCE.—In consequence of the over-crowding and disappointment felt by those who could not be admitted on Sunday last, Mrs. Esperance will give a seance on Sunday next, 3.45 p.m., at 28, New Bridge Street, Newcastle. The number will be limited to thirty-five, and those children wishing to attend must obtain tickets from Mr. Miller, Barras Bridge, Newcastle; Mrs. Hall, 21, Ellison Street, Gateshead; or Mrs. Esperance, 18, Ely Street, Gateshead, on Friday or Saturday previous to the seance.

DR. MACK has left for America, but without appointing anyone to represent him in his absence. Letters for him may be addressed 15, Southampton Row, London, W.C., for the present.

MR. TOWNS' seances at the Spiritual Institution will not be resumed till the first Tuesday in September. Mr. Towns gave a seance on Sunday evening at the house of Mr. Jenner, Great Yarmouth, of which that gentleman reports favourably. Mr. Towns has also visited Mr. Tink, at Lowestoft. His address is—W. Towns, 29, Middlegate Street South, Great Yarmouth.

DR. BROWN, OF BURNLEY, AND MR. BURNS AT GOSWELL HALL ON SUNDAY EVENING.

Taking advantage of Dr. Brown's presence in London he has been invited to preside at Goswell Hall, 290, Goswell Road, on Sunday evening. J. Burns, O.S.T., will give a discourse on "Is an Atheist as good as, or better than, any other man?" in reply to the views of a clergyman of the Church of England, who decides in favour of Atheism. It will be an interesting meeting, and we hope there will be a full attendance of friends to meet Dr. Brown. Service to commence at 7 o'clock.

MRS. WELDON will lecture at Claremont Hall, Penton Street, Islington, at 7 p.m., on Sunday, August 1, subject, "Libel and Prison Life."

I WALK for whole hours on a summer's day, and there is little that I see which does not lead me, in my thoughts, to glance up to the Creator of it, and the influence of which upon me is not unlike that of the perfume of flowers that works right upward. This is prayer. Formal prayer, with some natures, rather extinguishes the prayerful spirit; and they find it difficult to pray when they set out to do it; but there is a state of mind to which the Apostle refers when he says, "Pray always; be instant in prayer; pray without ceasing." It is communion. It is the moving of the soul of a man in the conscious thought of the ever-present God all around about him.—H. Ward Beecher.

"WISE MEN LAY UP KNOWLEDGE."

PROVERBS x. 14.

It is impossible for a thoughtful observer of man's ways and works to help drawing—for instance between ancient Greece and modern England—a contrast, unfavourable in many respects to the latter. When one sees the barn-like structures in which people now think it fitting to meet and worship the Supreme Being, one cannot but be struck by the sad decadence of constructive art to that found in Greece four centuries-and-a-half before Christ, and of the typical falling off in appreciation of the "spiritual" generally as well as in this branch of art in particular. When one considers the music and painting which the populace like best, one cannot help thinking that here again sad tokens are shown of lack of deep love for these true arts. A study of Ruskin's works will soon explain the causes of our lamentable superficiality in our "popular" works of art. He has struck a chord which might well vibrate throughout England, but alas! few ears can receive the note of warning. In morals we may be externally better; but how much crime of the darkest type often lurks under the beautifully-adorned exterior! There are indeed a cultured few who take delight in the noblest works of art; and truly in music and painting our day can shew many such works, if in sculpture and architecture she must allow herself outstripped by the ancient Greeks. Yet how lamentable it seems that a wider appreciation is not extended to the higher works of art so easy to be visited! Such sights (and sounds) often go far to elevate and refine the mind, to enrich our earthly knowledge, while from the spiritual point of view the value of examining such works would doubtless be great, especially if visited at "quiet" times by companies of Spiritualists, banded round their mediums, who might, in some cases, be able to give instructive discourses thereon, if spirits connected with the objects visited could obtain control.

"CAMBOR."

SPLENDID SEANCE AT MR. WILLIAMS'S.

BY C. REIMERS.

On Saturday last the manifestations were so grand at the weekly sitting of this brave medium, who guides his mediumship so well, that I write with pleasure to set forth the purposes which the spirit-friends, headed by "John King," have in their work. Through physical phenomena many of us have, in the first place, become acquainted with the power and existence of spiritual beings, and we ought to be thankful to "John King," "Peter," and other spirits, who, by their labours, are conferring on a new race of sitters that which on a former day did such useful work to ourselves. It is our duty, then, to introduce our inquiring friends to good mediums, such as Mr. Williams, who, by his arrangements, enables the sitter to obtain the best possible satisfaction.

The spirit-voices, instead of being heard near the medium only, or inside of the circle as formerly, now may be heard all around whispering into the ears of the sitters from behind. An umbrella was brought through the closed doors from the front room. "Peter" showed his face repeatedly with the luminous paper, and gave his hand-grip to several. In place of passing an iron ring or a chair on to the sitter's arm while holding the medium firmly by the hand, "Peter" tore a hole in a paper fan and passed it on to the sitter's arm, while he held Mr. Williams firmly by the hand.

Mr. Husk was also held by the sitters on each side of him, in which condition his coat was taken off and the iron ring was found on the arm of one of the gentlemen who held him. As on the Thursday evening previous, some interesting phenomena occurred after the termination of the regular sitting, and in the light. In my opinion the chapter of physical phenomena in the Book of Spiritualism, instead of being about to be closed, is only at its real beginning.

On Sunday, August 1, a meeting will be held at 70, Mark Lane, City; to which the old sitters are invited. We intend to resume those meetings, which induced many to inquire into the truth of Spiritualism. Admission free, at 7.30 for 8 o'clock.—JOHN CHANDLER.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—To-night, the social gathering, when some important matters will be discussed, and social questions considered. On Saturday the usual seance at 8, Mrs. Treadwell, medium. On Sunday next, at 7 p.m., Mrs. C. L. V. Richmond will deliver a discourse on "The Inner Life." Mrs. Richmond has kindly offered this on behalf of the society's funds. On Monday, August 2nd, Mrs. Olive has very kindly offered to give an evening seance on behalf of the society. During the hot weather the Tuesday lectures will be suspended.—J. M. DALE, Hon. Sec.

PARIS.—A gentleman encloses his subscription to the MEDIUM in a kind letter, from which we make a short excerpt. "Having been very much satisfied with the perusal of the MEDIUM, six numbers of which Mademoiselle Huet has been kind enough to lend me, I wish to subscribe for a year to your journal. You give excellent advice, and, above all, facts; a most essential part of Spiritualism, as by them alone we acquire adepts to our Cause. For more than twenty years I have studied this wonderful science, and I have not yet met with a work in France which has explained so well the conditions necessary for the success of the phenomena. We have numbers of remarkable manifestations, but the circles have not that spirit of union which seems to be the case in England, nor the conviction of the necessity of harmony, consequently the study of Spiritualism does not progress. I remark that in the MEDIUM re-incarnation is never mentioned by the spirits, whereas here that is the root of *spiritisme*." If our friends in foreign countries would exert themselves a little to secure subscribers they would confer great pleasure upon their acquaintances.

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"ABSENT IN BODY, PRESENT IN SPIRIT."

BY "RESURGAM."

Mr. Alexander Duguid, in the MEDIUM of the 23rd inst., gives an extremely instructive experience, from which is inferred "The existence of the soul as a *separate identity*" during the earth-life consciousness of the mortal whose soul is supposed therein to have been projected from the body, and seen by Mr. A. Duguid, although invisible to the other person present in the railway carriage.

Similar appearances have previously been recorded, and have led to theories being formed on the duality of man's identities; and as the "double" of "my own self" has so been seen, I am curiously interested in the matter.

I will briefly describe three of the numerous instances, which have occurred within my own experience, of "doubles" of living persons thus being seen, as "absent in body, present in spirit," as Mr. Duguid's example would indicate.

"DOUBLE" No. 1.

was of myself, and should prove the separate identity of my own soul.

In 1872, while living in the Lozells, Birmingham, I had a beloved friend, whom I will call "Harry," living more than a mile distant. He was rather indisposed, and, as his own spirit-guide had informed me previously, that he soon would suffer from an attack of illness, from which he would recover and experience a subsequent benefit. I regarded his indisposition as the harbinger of his approaching illness, so long predicted. On preparing to go to bed I reclined on a lounge, and became absorbed in anxiety concerning the illness, so long foretold, of my friend. I seemed to lose myself from present surroundings, and "fancied myself" as if standing in the bed-room, then as if sitting down by his side and leaning over him as he lay, fast asleep, in bed, looking steadfastly at him with a strange admixture of intense anxiety and calm feelings of assurance that he would soon be well. I felt as if disturbed by some intruding person, and sprang up cheerfully to retire.

On the following morning I really went to the house of my friend Harry to inquire of his health, and was at once accosted by his mother with the exclamation: "Oh! Mr. P., what do you think I saw last night before I went to bed? I saw—I really *did* see, whether you believe me or not—I saw *you*, as plainly as I see you now; and yet I know you were not in this house! I went up to see Harry before I retired to bed, and lo! and behold there I saw *you*, Mr. P., quite as plainly as I see you now. You were sitting by the bedside of Harry, and looking so earnestly at him in anxiety, as he lay there fast asleep, that I thought I would not disturb you, and was about to retire when I saw the place empty. You had *vanished* like what you call a 'spirit,' and I am sure you did not leave the room in any way like a mortal; but you know I don't believe in 'spirits,' besides *you* are here alive, so I cannot tell what to make of the affair!"

Thus Harry's mother had seen *me* as plainly as Mr. Alexander Duguid saw the mysterious lady in the railway carriage; and if the one case should prove a "separate identity" of the soul apart from the living body, so does the other, and the following also.

"DOUBLE," No. 2.

Again, in the same year, I called on a lady friend, Mrs. T., who was a regular sitter in our private seances. She accosted me with "Oh, Mr. P., I am glad to see *you*, for I have just had such a strange experience! About half-an-hour ago, as I went into the sitting-room to go through to the bed-room, I was startled by seeing your friend, Henry J., standing by the fireplace, with one elbow resting on the mantelpiece, his hand supporting his face, as if in deep meditation, while his other arm was hanging down by his side, a paper like the MEDIUM in his hand, as if he had just been reading an interesting paragraph. I paused to take a good look at him, because I knew all the doors to be fastened, and wondered how he had gained admittance, but before I could speak to him he *vanished* without seeming to move from the spot!"

I must here explain that at that precise moment my friend Harry was in his own house, more than a mile distant, actually engaged in trying an experiment in psychology, no less than "making himself visible at a distance to another person without previous intimation of his intention to do so." He had selected Mrs. T. as a most suitable person to try the experiment on, from her known sensitive clairvoyant nature, she being a naturally-born, not developed, seeing medium, who previously had seen "doubles" of other living people.

My friend Harry having decided on half-past six o'clock, p.m., as the most suitable time, happened to be reading the MEDIUM for some half-hour just previously, and standing by his own sitting-room fireplace, with one elbow resting on the mantelpiece, his hand supporting his face, in deeply meditative attitude, he still held the MEDIUM paper in his other hand, down by his side, as he thus

stood in fixed thought, concentrating all his "will-power" on Mrs. T., and resolving that she should see him as he was then, although more than a mile apart!

The perfect success of his psychological experiment I have just recorded. Now for another like experiment.

"DOUBLE," No. 3

Was also a psychological experiment, to see if he could make himself visible to two persons instead of one at the same time and at a distance.

He selected eleven p.m. as the time, and two of my nieces as the individuals to try the experiment on, at a distance of more than one mile.

Retiring to bed, noting the time, he lay awake in perfect passivity, and then directing all his thoughts and will-power towards Nellie and Matilda, my two nieces, he seemed to lose consciousness of his real surroundings, and seemed to be standing in their bedroom, looking about him, seeing them in bed, and noting all their surroundings, and especially one article on their dressing-table, as it particularly attracted his attention. He described these things to me, and I know he had never (in the body) been in their house before or afterwards.

Early on the following day I called on my nieces, to ascertain whether Harry had succeeded in his experiment, but kept my own knowledge of the trial to myself. Presently both Nellie and Matilda, with great reserve and reluctance, told me of "something they had on their minds," and which distressed them particularly. It was this: that on retiring to bed the night previously, just before eleven o'clock, as they lay quietly in bed, they both saw a "man" in their room, and would have screamed aloud but for two reasons, the first being their fear, the second their observing that the "man" was no other than our mutual friend Harry, in his brown coat! "Harry" looked and smiled at them as they timidly stared at him from under the bed-clothes, then he walked down to the dressing-table to examine something. Matilda buried her head in the bed-clothes, Nellie watched him to see what his curiosity was attracted by, when he again smiled, and suddenly vanished, without leaving the position he stood in! His sudden and mysterious vanishing puzzled them as much as his first appearance had shocked their notions of propriety, they being two exceedingly pure-minded young ladies, about twenty-three and twenty-five years of age respectively, and both clairvoyant.

Thus again my friend Harry had successfully caused his own "double" to be seen at a distance from his body, and as these experiments in psychology were made with my previous knowledge, and for the express purpose of settling the philosophy of the matter to our own satisfaction, I can testify to the absolute integrity of all parties concerned, this being the first time I have published the facts.

EXPLANATION.

The soul, or spiritual identity of a living mortal, as usually called the "double," cannot be seen apart from its mortal body by any person excepting a clairvoyant; and, even granting the possibility of its being so seen, I want to know how it comes to be seen in its ordinary clothing of mortal manufacture.

If the mind-sphere, thought-sphere, soul-force, or spirit-double can so project itself from its mortal tenement (as related by Andrew Jackson Davis and others) to far distant places, and take cognizance of events so far removed, it only proves one of the grandest illustrations of our spirit-nature while yet in mortal form; but in all cases of these "doubles" being seen, they are seen clothed in the customary garments of the living mortal. Do the said garments take on also a "double" existence? Does the soul-force as a "separate identity" take with it a duplicate suit of clothing projected from the common clothing?

I think the absurdity of this idea will at once demonstrate the reasonableness of my assertion that in all cases wherever the "double" of a living mortal is seen, it is so seen only *subjectively*, and, of course, only by clairvoyants.

That such appearances can be most easily seen, and with greatest intensity of reality, when the persons are strongly sympathetic, very closely related, or affinised, is perfectly natural, and fully corroborates the explanations given by our spirit-guides, who assure us that without their invisible spirit-aid we could not even see "doubles" of any person living in the body, or spirits out of the body.

The experiments tried so successfully by my friend Harry and myself were assisted by the well-known spirit-guides of myself, my friend, and my nieces, who explained that in order for Nellie and Matilda to see Harry, as I have related, their own spirit-mother subjected them to powerful psychological "impressions," in consequence of which they saw Harry plainly before them in the room; while "George King," the spirit-guide of Harry, was simultaneously also employed in psychologising Harry to make him "see" Nellie, Matilda, and their surroundings.

In like manner it is only by spirit-aid of our invisible guides that all such "doubles" have been seen in all times and in all parts of the world, as a knowledge of mesmerism and clairvoyance will explain.

I generally find it extremely difficult to convince a clairvoyant that the persons "seen" are so seen only *subjectively*, for they usually assert them to be objective realities! Hence Mr. Alexander Duguid speaks of the lady in the railway carriage as being a "separate soul identity" of the distant mortal lady, forgetting that her clothes have quite as much right to claim "separate soul identities," if they, too, are seen away from their natural locality.

These psychologised subjective appearances (as described by Mr. Alexander Duguid), must not be confounded with materialised spirit-forms, which mistake often is made by those who ought to discriminate more carefully.

In conclusion I will record another case which Mr. Alexander Duguid's friends can adopt as proving the "separate soul identity" theory if they like the "spirit" of fun as I do. Harry's mother, above referred to, one day "saw" a "gentleman" seldom named in polite society by his real name. On going into one of her rooms she met the personage alluded to, and saw him as plainly as ever she saw me or any living mortal. "Looking like a Satyr, body clothed in long shaggy hair, face of most fiendish expression, head having a pair of horns, hands terminating in talons, legs like donkeys, terminating in cloven feet; thus stood the mocking arch-fiend of orthodox Christianity and heathen origin—even complete to the end of his long tail which had a barbed dart of formidable form at the end of it!"

The good old lady is now quite satisfied of the "separate soul" identity of the devil, and will not look at a "cloven-footed" pig, or other quadruped; will not eat of a neat's foot or calve's foot, on any account, because resembling his Satanic majesty's in general shape, and reminding her of her unwelcome visitation!

As the good old lady "does not believe in spirits," and will not accept the ministrations of angels, her spirit-guides thus presented her with their antithesis! The same process of psychologising adopted by them explains the means employed to present to sensitive persons the appearance of a "double" of a person who is really living in the body at the time, but at a distance.

It has often been stated that certain persons have, "in spirit," manifested variously at seances—Andrew Jackson Davis being named as one whose "double" has so manifested; but, on a careful inquiry of details, I must confess that the evidence would never satisfy me, and, therefore, I cannot believe in that which I deem to be an improbability, if not a deception. We have wonders in all truth great enough without accepting unreasonable ones, or building theories on any such slender basis.

THE DIRECT LETTERS ON "SPIRITUAL BEAUTY."

To the Editor.—Dear Sir,—I cannot help writing to you to express the pleasure I have had in reading the letters on "Spiritual Beauty" in last number of MEDIUM [No. 537, July 16]. It is seldom, I must confess, that I see so beautiful and *truthful* a communication—as coming from inhabitants of another world. The most worthwhile things generally are given by spirits in the flesh,—from Mr. Burns, to instance one. But this series of letters is uncommon, and worthy to be read and re-read by all. We talk of spiritual instruction, and profess to want it. Now in these we have it; they shine with a light that is from the heavens; goodness, purity, and love, is the essential substance from whence they have flourished into speech. I would call attention to the sixth letter as containing words that ought to be a corrective to the notion that anything can exist as an abstraction.

The reasoning power, in the abeyance of the spiritual senses, and deceived by the natural sense, the only avenue for the apparently real, has spoiled the human mind. The world's theologies, abstract or metaphysical philosophy, are the result. God is believed in as a spirit "without body, parts, or passions," and what this is no man can know. If we inquire of the natural man we will never have a philosophy of the spiritual world, or an intelligible definition of Deity. These letters contain an angel's wisdom, and should we not value this? It is so seldom we get angel's thoughts. We often get stones, and, silly idiots that we are, we think they are bread. This single communication will outweigh seven-eighths of all the literature of Spiritualism that treats on the nature of spirit, and the evolution of its form into natural corresponding forms.

I for one, am weary with the talk we get: the "moonshine and mist," the utter balderdash about "God, the Infinite Spirit," the Spirit pure, and beyond all limitations. We need definition, we require fresh air and sunshine, we need a conception of the central law and truth—in short, God. My thought of God is that He is substance itself, and form itself, from whom everything in existence derives substance and form. To my thought, if God be a pure, bodiless Spirit, He is nothing at all. "Infinite Father, Spirit pervading the universe," are mere words. The person of God is local and permanent in its supreme relation, but His bodily or personal atmosphere (which all spiritual, and even psychical forms possess) pervades lower spheres, or spheres immediately adjoined to the divine; every superior sphere is united with, and pervades the inferior, and thus universal order is preserved. There could be no sphere of God if there was no substantial person of God in human shape; which Form centralises all creation, and by His magnetic force holds and preserves all solar systems in specific relations to Himself. These thoughts result from the truth as an axiom, that whatever is, is substance and form. Perfection in morals, and perfection in wisdom, is *one thing* with perfect brain organisation; and this results itself in perfect physical beauty—a form of perfect harmony and grace: this is God, this is Deity, divine love, wisdom, and beauty—three in one, all existent in form. To love and to worship this Living One is to become, like Him, divinely human; then we will attain to true spiritual beauty, and from that, physical beauty. As I take it, the whole import of these letters from the spirit-lady is to this effect.—I remain, yours very sincerely,

J. SLATER.

8, Montgomery Street, Edinburgh, July 20.

[Do not Mr. Slater's inferences, respecting man's reasoning power being deceived by the natural sense, somewhat invalidate his conclusions respecting the divine substance as expressed in form? There are mental states in which man as a form—in which we know him in the flesh—is not recognised, but the individuality is comprehended in a kind of consciousness of the elements of which the external body, with its organs, is a projection. After all it is not form which cognises form, but this literally metaphysical entity, in which resides spiritual beauty, expressing itself, reflected, so to speak, in the external form, and recognising itself in surrounding objects.—ED. M.]

"A MONUMENT TO OLIVER CROMWELL."

To the Editor of the Echo.

Sir,—While the country has been quietly waiting to see what step Dean Stanley would take in reference to the decision of the House of Commons on the monument to young Louis Napoleon, I have been debating with myself the question, "How comes it to pass, in face of the great progress of Liberalism in politics and religion during the last fifty years, that the spot, so sacred to every lover of freedom, in the remote end of Henry VII's Chapel, Westminster, where Oliver Cromwell was laid after his noble struggles against Stuart despotism, has never been occupied by a monument worthy of the great Protector of English liberty?"

I believe there are tens of thousands of my fellow-countrymen, admirers of Cromwell, who little suspect that on the spot where the Protector was interred there is simply a plain slab intimating the fact that he was interred and disinterred. He was placed there by loving followers to rest in peace, but was ruthlessly disinterred by the cringing hangers-on of that profligate Stuart King, Charles II., who, it has been well said, "never said a foolish thing, and never did a wise one."

The idea of erecting a monument to Cromwell occurred to me under the following circumstances. In the early part of last summer, I accepted, in conjunction with a number of others, an invitation of Dean Stanley to visit the Abbey. I accepted the kind offer, though I already knew every foot of the Abbey and its historic associations, because I felt it an honour to be escorted by a gentleman who possessed such a reputation for liberalism in all things as Dean Stanley. It was between five and six o'clock in the evening when I stood behind the gorgeous tomb of Henry VII., facing the "consecrated spot," covered by a plain slab bearing the inspiring name of Cromwell. I cannot describe the rush of emotion I experienced standing there in solemn stillness, as the "dim religious light" came trembling through the storied windows. All the great deeds of the Commonwealth Parliament passed vividly before my mind. I called to remembrance how Charles Stuart had been made a martyr, having a whole day in the ecclesiastical year to himself; and how Cromwell had been made a regicide by the arrant bigotry of Jacobinism, and later by Tory Clericalism; but, greater and better than all, how the great patriot and philosopher, Thomas Carlyle, had swept away once and for ever the obloquy cast upon the noble name of Cromwell by the sickly admirers of regal foppery. Great surprise was expressed by those who stood beside me that no better monument than a plain slab should mark the spot once the resting-place of the Protector. Shortly after came the death of young Napoleon, and immediately it was proposed in certain quarters to erect a monument to his memory, thus to throw a halo of glory and self-sacrifice around the name of the "young pretender" to the Throne of France. The projectors of the scheme, to make it more odious, must choose the spot sacred to the memory of Cromwell. It was not enough in 1661 to get rid of the body of Cromwell, and afterwards insult it; but now, in 1880, they must cover up the few feet where it once lay. Twelve months have passed by, still the country is afire on the subject. Some newspapers, notably your own, have spoken constantly and courageously against the project. Stimulated by this, and the confidence I feel in my freedom-loving countrymen—whether lord or peasant, hard-handed working man or rich capitalist—I ask, will you raise a monument worthy of the great name of Cromwell? Why should he, of all Englishmen, not stand in Westminster Hall or Parliament Square, "to teach the lesson of daring to do and be right against all odds" to future generations? I will gladly constitute myself hon. secretary, *pro tem.*, of a committee for carrying out this object, if any person will send his or her name. Will any well-known public gentleman volunteer to receive subscriptions? Apologising for taking up so much of your valuable space, I am, yours sincerely,

EDWARD DAVIS.

34, Alfred Place, Bedford Square.—The Echo, July 26th.

MRS. OLIVE'S CONTROLS.

To the Editor.—Dear Sir,—It may interest your readers if I relate an incident in proof of "Sunshine's" clairvoyant power. About a fortnight ago, I suddenly asked her, "Can you tell me how my relation C—is?" (I had given neither to her nor to the medium the slightest clue to an answer.) She at once replied, "I don't like the looks of him, I think he is soon coming into our world. The covering of the heart—what do they call it?—the doctor could tell you." I suggested "the pericardium." "Yes, that is it, it is too much stretched." I was not at all prepared for this, but thought he would recover. Moreover, I had always been told that the heart was sound, although he had suffered much pain in that region. A week after I again asked, "How is C—to-day." She replied, "He is much weaker, but suffers no pain now." On returning home, a friend who had seen him a few hours before was waiting for me. His reply to my question, how he found him was, "He is much weaker, but the pain has left him." A few days subsequently I again put to "Sunshine" the question, "Do you see how C—is to-day?" After some hesitation, she replied, "No, I cannot see him; is he come into our world?" I said I came to her for information, and would be glad if she would try and ascertain his condition. She said "No, I must tell you honestly I cannot see him." I then told her that on that very morning, before dawn, he had entered the spirit-world. He lived more than ten miles from our part of London. I afterwards learned for the first time, from the medical report, that death was ascribed mainly to enlargement of the heart. I think it will be allowed that this was a satisfactory test of the genuineness of the clairvoyant power of Mrs. Olive's control.

INVESTIGATOR.

MEDIUMISTIC MESSAGES.

To the Editor.—Dear Sir,—My observations enable me to endorse both the experiences of Mr. Thelwall, of Hull, and Mr. Wright, of New Mills. No doubt both are right. I heard Mr. Wood, of Halifax, the pioneer medium, deliver a discourse on the "Isms" of the day, introducing subject-matter with which, in the normal state, he had not the slightest acquaintance, for he has not had the advantages of even a simple elementary education; notwithstanding this, his sentences were formed with minute exactness, the arrangement was strictly methodical, and the argument clear and logical; in fact, the discourse was worthy of the finest efforts of our best-trained orators, yet

Mr. Wood was illiterate. If the discourse was not inspired, where did it come from? Certainly not from the books in the Halifax public hall, or from the resources of Mr. Wood's highly-gifted mind; it was a perfect example of a medium fully under the control of another: a rare delineation of spiritual power, such as neither scepticism nor ignorance could withstand.

Again, I have heard other mediums deliver thoroughly orthodox discourses, doubtless the outcome of their previous religious training and extensive scriptural knowledge; and at another time I have heard the same mediums denounce with withering scorn and pitiless logic the strongholds of the Christian faith and orthodox theology. The Control, in the first instance, was "Mr. Hicks," a noted revival preacher amongst the Methodists; the other controls were "Thomas Paine" and "Ernest Jones." Here the medium has received a good education, has great natural gifts, and a poetical brain, with a phrenological development akin to that of the bard of Avon. The result was, that we heard not so much the thoughts of "Thomas Paine" and "Ernest Jones," but the well-digested and lucid thoughts of the well-trained mind of the medium. This shows the effect of an imperfect control, but sufficient to intensify and elucidate the natural thoughts of the medium. To such a one Mr. Wright alludes—of such a type is Mr. Johnson, of Hyde, who has worked so hard and effectively to spread Spiritualism in Lancashire, Cheshire, Derbyshire, and Yorkshire.—Yours truly,

Hyde, July 24.

LEONIDAS.

[Our correspondent does not state who the speaker is with the "good education" and "well-trained mind," and what were the results of that training on the platform. We want facts, not opinions, which are about as worthless as the orthodoxy of "Mr. Hicks," or the agnosticism of an assumed "Tom Paine."—ED. M.]

A SPIRIT UNKNOWN TO MEDIUM AND RECORDER DESCRIBES HIMSELF.

Dear Mr. Editor,—The following spirit-communication has been forwarded to me by Mr. Rees Lewis, of 5, Montgomery Terrace, Cardiff. It is very instructive, and therefore may be of use to our most sacred Cause.

12, Morton Road, Leicester, July 25th, 1880.

CHAS. BAKER.

"Good morning. I have heard it is possible to come back again to earth. Indeed I had many conversations with Chas. Baker on this subject. I presume you are Mr. Lewis, who held seances in your house. Baker told me many things that occurred at your place which it is very hard for sceptical minds to accept. I went to spirit-life because I was obliged to go—illness took hold of my physical frame until it drove out all the life-forces within me; consequently the intelligent part had to seek a new home and a new abode so as to live and move. I found the body especially very weak, owing to wrong living on earth. I of course felt grieved that I had not made better use of my earth-life; but it cannot be helped now, as I am the sufferer. I find myself now in a better atmosphere, and the surroundings are much better and brighter than under the Skating Rink or at Bridge Street. Memories of the past appear before me, some bright phantoms, others "grim and tall." I find benevolent friends who are ready to assist me and give me all the help they possibly can. I need such help. It is pleasant to find friends giving help irrespective of creeds or dogmas; looking on all as children of one parent and all men from all nations as brothers. I love to see this broad spirit manifest. If it were not for Mr. Baker talking to me I should not have been here this morning; however, I wish to send my thanks to him wherever he is. The light which he gave me has been a great boon to me. Farewell! Sign me T. WILLIAMS, Chemist, on the Rink, and Bridge Street, Cardiff."

Medium: Geo. Spriggs; Recorder: Rees Lewis.

The recorder adds: "I was not acquainted with the above individual but presume it is correct."—R. L.

A CORRESPONDENT speaks highly of the results of sittings with Mr. A. Savage. Present conditions, spirit-friends, and the occurrences of the past were described.

JERSEY.—A correspondent writes: "I am glad to say that Spiritualism is beginning to attract attention in Jersey, and I think that you will receive some orders for the MEDIUM from my having lent some numbers to friends who seem to be interested in the subject."

"ISLE OF MAN" wanted to know if there are any Spiritualists or spiritual meetings held in the Isle; if any of our correspondents could give the above information in next week's MEDIUM, they would greatly oblige a Spiritualist of Leicester."

MR. J. REGINALD OWEN writes on a post card:—"I have accepted an engagement in the United States of America, and shall sail, per *Nevada*, on Saturday, July 31, accompanied by Mr. T. Clarke, Congleton, my assistant. You will perhaps oblige me by publishing a paragraph to this effect, and thus save me some correspondence."

LIVERPOOL.—On Sunday, July 25th, the guides of Mr. J. C. Wright delivered two trance addresses at Perth Street Hall. In the morning the medium was controlled by an ancient spirit, who took for his subject the "Book of Job." The control said that it was a Persian poetical allegory that the Jewish priesthood became acquainted with during the Captivity; but its author lived in far back antiquity, and the legend was as old as the Pyramids. It contains a rich mine of spiritual truth, an inspiration that the agnostic mind cannot understand. The control dealt at length with the spiritual thought that pervades it, and said that the priesthood of the order of Melchisedec accepted its teachings, and that it was one of the chanted but unwritten exercises of that sacred priesthood. The control gave the name of "Philo," and was a most extraordinary one. In the evening a large gathering came together. Mr. Shepherd occupied the chair. The guides of Mr. Wright chose for their subject, "Spiritualism, and its Place in Modern Thought." The lecturer elicited the applause of the meeting. At the conclusion of the address, "Goethe" gave an impromptu poem on "Progress," chosen by the audience. The poem was very long, and of a superior order. Afterwards a committee meeting of the society was held, when it was resolved that the platform should be supplied with speakers by the Lancashire Committee for the next six months.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

PIC-NIC PLEASURE PARTY TO ALDERLEY EDGE.

August 2nd (Bank Holiday).

Perhaps no place round about Manchester offers such advantages to the excursionists as Alderley Edge. The salubrity of the air, the unrivalled landscapes and charming scenery, are unsurpassed probably within a radius of 100 miles. It is richly covered with the fir, oak, and beech, and rises 500 feet above the level of the sea, and about 360 feet above the level of the plain.

The objects of interest are:—The *Beacon*, built in 1799 upon the site of a former one which had fallen into decay, and was intended to be used as a place from which signals, by means of fires, might be given in case of invasion. The *Wishing Well*.—The *Holy Well* (and, like most holy wells, possesses some remarkable quality peculiar to itself): its waters in ancient days being considered a sure antidote to the childless. On the top of the rock overhanging the Holy Well, the visitor from this spot will find it one of the best places to view the landscape spread beneath. A short distance from the valley is seen a huge fragment of rock, which fell from top of Holy Well rocks in 1740 with a crash that made the few then inhabitants believe that an earthquake had overtaken them. The most extensive view is obtained from *Stormy Point*. Near to is seen the *Devil's Grave*; but it is questionable whether the ashes of His Satanic Majesty have ever been discovered. Also within a short distance the *Druidical Stones*, the *Wizard of the Edge*, and the famous legend connected with his visit. Within the neighbourhood are *caves*, and doubtless those who have the courage and desire to visit one can gratify their wishes (a gentleman known to the writer, on entering a cave, was so terrified that he suddenly rushed out, with hair erect, and countenance pale as death).

If time permits, the excursionist would be well paid by a visit to the lead and copper mines, and the old parish church of Alderley, where Dean Stanley's father was formerly rector, prior to being Bishop of Norwich. The railway company are running cheap trips (bank holiday), for time and particulars see their handbills.

It is requested that all friends on arrival at Alderley will proceed at once to *Mr. Phillips' farm*, "The Hough," about twenty minutes' walk from the station, and ascend the cliff from this point.

Tea will be provided at the said farm at five o'clock at 9d. each. Should the weather prove unfavourable, we have the use of a large barn, where we shall have a miscellaneous concert—readings and recitations, &c. We shall be glad if friends will bring their hymn-books.

We hope to see a good number of new and old friends from surrounding neighbourhood, and to have a thoroughly enjoyable day. Mr. Tetlow, of Heywood, and other mediums, are expected to be with us.—Yours truly,

J. CAMPION.
33, Downing Street, Manchester.

Trains leave London Road Station, Manchester, at 12.15 and at 2.20, returning from Alderley Edge, 8.35. Fares there and back, 1s. 6d. Friends are requested to go if possible per first train.

BIRMINGHAM Spiritual Meeting Rooms, 312, Bridge Street.—Miss Blinkhorn, of Walsall, will deliver a discourse on Sunday next, Aug. 1, at the above rooms; also the naming of a child will take place. It is hoped that as many friends as possible will be present upon this special occasion. Collection at the close.

GATESHEAD.—On Sunday evening last, at the Temperance Hall, High Street, Gateshead, Mr. Rowe, "The Cornish Exile," delivered an extremely interesting and instructive lecture, entitled, "My Trip to Jerusalem and Bethlehem," being a narrative of his own personal experience in 1869. Mr. Henry Burton occupied the chair. A farewell letter from Mr. Matthews Fidler, the late president and chairman of the Society, was read. General regret was felt and expressed then, and afterwards at the business meeting, at the great loss the Society had sustained by the unavoidable absence of their beloved and respected friend and chairman. Mr. S. Wild, Gateshead-on-Tyne, was elected by the committee as the new president of the Society.

BIRMINGHAM.—To the Editor.—Dear Sir,—A few of those who are anxious to get at the truth commenced sitting on July 1st for materialisation. We are seven in number, three males and four females, receiving all instruction how to proceed through the table. A female medium was selected, and placed according to instruction. On the third night, the medium's hair was taken down by the controlling influences, we hearing the hair-pins fall on the floor; the pins were put on the medium's lap. After the sitting we searched for the pins, and we could only find one out of three, two being missing. On the fourth sitting, the medium being under control, we distinctly heard the hair-pins fall as if from the ceiling; after the sitting we found them on the room floor.—WILLIAM APLIN, 23, Charles Arthur Street, Neichells, Birmingham, July 25th.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View, London Fields, Dalston, E.—To the Editor.—Sir,—As many persons think our place difficult to reach, please allow me to say that our rooms are on the west side of London Fields, facing the railway station, which it only takes twelve minutes to reach from Liverpool Street station, G.E.R. Also that trams from Moorgate Street, Aldersgate Street, Aldgate, and Islington are within three minutes' walk. As soon as we receive the names of ten persons who will attend a certain number of Sunday morning sittings at 10.30, for the development of "Form Manifestations," we will commence. Of course it is assumed that all who apply know something of the rules of the spirit-circle, and no others will be admitted during the term. The tea-meeting is postponed till Sunday, August 15th, the tickets, 1s. each, are now ready, and admission will be by ticket only. A meeting for the re-organisation of this Society will take place on Thursday, August 5th, at 8 p.m., when it is hoped the many friends who have expressed a desire for such a meeting will avail themselves of the opportunity to state their views and form a committee which may infuse new life into our local Movement. Last Sunday our small room was crowded, and the manifestations were nearly nil, which is as much as we can expect in casual, promiscuous assemblies. I would again say that each person is expected to pay 6d. towards expenses, especially as we hope to get a larger and more convenient place for our meetings shortly.—Faithfully yours, C. R. WILLIAMS, Sec.

SPIRITUALISM IN STAMFORD.

To the Editor.—Dear Sir,—On Sunday last we were favoured with a visit from Mr. E. W. Wallis, of Nottingham, the first trance-orator that has ever appeared in the ancient town of Stamford. His guides addressed in the morning a select audience, principally Spiritualists, and gave an address on the best methods of advancing the Cause, both privately and publicly; and also gave a most correct and conclusive diagnosis of the physiological and psychological conditions of most of the friends present.

In the afternoon and evening he addressed very good audiences on the pleasant lawn in the centre of Mr. Chapman's garden—a most beautiful and picturesque spot, which our worthy brother has had laid out more especially to hold open-air meetings upon all subjects pertaining to the happiness and progress of man; there having already, during this the first season, been meetings held, when the subjects of temperance, phrenology, vegetarianism, anti-vaccination, and Spiritualism have been spoken upon.

The afternoon meeting of last Sunday, when Mr. E. W. Wallis's guides spoke, was the first public one on Spiritualism, when the title of the oration was, "What is the Use of Spiritualism?" The subject was clearly dealt with, and powerful arguments were brought forward to prove the utility of the question, in a mental, moral, and spiritual direction. In the evening the subjects were chosen by the audience, who proposed many, such as "The Fall of Man," "The Divinity of Christ," "Eternal Punishment," "The Evolution Theory," "The After Life," and many others, all of which were replied to *serialim*, making on the whole a very exhaustive and elaborate discourse, such as has never been heard in Stamford before.

It was a most delightful treat to have the pleasure of listening to such beautiful utterances, they having excited great interest in the theories advanced; and trusting great good may result from the efforts put forth,—I am, yours fraternally,

JOSEPH REEDMAN,
69, High Street, Stamford, July 26th.

MR. WALTER HOWELL'S TRIP TO LONDON.

Having paid his first visit to Walsall on his way south as noted by Mr. Blinkhorn two weeks ago, Mr. Walter Howell arrived in London on Tuesday, July 13, and took up his abode at the old place, 70, High Street, Islington. On the same evening he attended at Quebec Hall, and his services were retained for the following Tuesday evening.

Wednesday evening was passed with friends from the country, and on Thursday evening there was a well attended seance at 70, High Street, Islington. Mr. Howell delivered an address on the "Scientific Basis of the Spiritual Phenomena."

On Sunday morning, July 18, at eleven o'clock, he attended the conference at Goswell Hall, and took part in the discussion on "Faith." His remarks were much appreciated. On the same evening the audience was disappointed at Neumeyer Hall, and Mr. Howell took with him to 70, High Street, Islington, as many as his room would contain, and gave a discourse on "The Origin and Destiny of the Human Soul," the subject having been chosen by the audience.

On Monday, July 19, he went with the picnic party to Hampton Court. Several correspondents have spoken of the address he delivered in Bushey Park.

On Tuesday, July 20, Mr. Howell lectured at Quebec Hall, Mr. C. W. Pearce in the chair, who chose as a subject "Jesus: Myth, Man, or God." The discourse thereon gave great satisfaction, and many questions were answered at the close. It was a good meeting, and 13s. 9d. voluntary collection was taken—the best for months past.

A semi-public meeting was held at Richmond Road, Barnsbury, on Wednesday evening, at which Mr. Howell gave an address on "Occultism."

At 70, High Street, Islington, on Thursday evening, the proceedings chiefly took the form of question and answer. Points in Mr. Burns's lecture on "Sin" were brought forward, particularly the sin against the Holy Ghost.

On Friday evening he again attended Quebec Hall, on the occasion of the last social meeting of the series, having been requested to do so on account of the success attending the Tuesday evening meetings. The Birmingham friends were disappointed, their letter being a day too late.

Mr. Howell left London on Saturday last to speak twice at Walsall on Sunday and once on Monday. After which his course was to Manchester, where he would rest a few days before starting on a lecturing tour in Yorkshire. Mr. Howell will speak in the Oddfellow's Hall, Bingley, on Sunday, Aug. 1, at 2.30 and 6 o'clock.

LONDON SOCIETY FOR THE ABOLITION OF
COMPULSORY VACCINATION.

We give publicity to the following post-card:—

Gray's Inn Chambers, 20, High Holborn, W.C.

The Right Hon. J. G. Dodson has fixed the appointment for the deputation of opponents of compulsory vaccination for Monday, August 2nd, at one o'clock, at the Local Government Board, Whitehall, S.W. Your attendance is earnestly requested.

This society has secured the above central office for carrying on the agitation. Your subscription in aid of the funds, and co-operation are earnestly invited.

WALTER HASKER, Hon. Sec.

Mr. J. Ashman, Psychopathic Healer, will give a lecture on "Temperance," at Ladbrooke Hall, Notting Hill, on Sunday evening, at 8 o'clock, on behalf of the West London Open-air Temperance Mission.

HEWORTH COLLEGE.—A meeting for the Spiritual Institution will be held on Sunday night, August 1, at the house of Mr. Robert Grierson, at 6.30, our regular meeting place. Admission, 6d. to strangers.

NUNN'S SON, St. Saviour's, Jersey.—Send your proper postal address. We may require to ask you some further information to make your letter clear.

GOSWELL HALL.—On Sunday morning the discussion commenced on Mr. Burns's lecture, "What is Sin?" when various views were set forth, in respect to which the speakers agreed to differ. On Sunday morning, at 11 o'clock, the topic will be "The Sin against the Holy Ghost." All are invited to take part.

SPIRITUALISM.—TRANCE DISCOURSE.

MRS. CORA L. V. RICHMOND

(Late MRS. TAPPAN)

Will deliver the 3rd and 4th Discourses under the Control of her Spirit-Guides in

ST. JAMES'S HALL, entrance in REGENT STREET,

On THURSDAY EVENINGS, JULY 29, and AUGUST 5, at 8 o'clock.

THURSDAY EVENING, JULY 29.

SUBJECT :—"LIFE IN OTHER WORLDS AS REVEALED BY SPIRITUALISM."

To close with an Improvised Poem.

Tickets, 2s., 1s., and 6d., may be obtained, by letter, of Mrs. Strawbridge, 4, Dorset Square, N.W., or at the Hall on the evening.

MRS. CORA L. V. RICHMOND as an INSPIRATIONAL SPEAKER.

Letter of introduction from ROBERT DALE OWEN :—"I beg to commend to the good offices of my friends in England generally, and especially to all who take an interest in Spiritual studies, my friend Mrs. CORA L. V. TAPPAN, of New York. We have not, among the women of America, any more enlightened, more judicious, or more eloquent exponent of the principles of what, in modern phrase, is termed Spiritualism, than this lady; and I am sure that those who have thought deeply on the subject will be much gratified by making her acquaintance."

"Boston, United States of America, April 15th, 1873."

(Signed)

"ROBERT DALE OWEN."

The late George Thompson (sometime M.P. for the Tower Hamlets), the great anti-slavery advocate, and one of the most eloquent men of this century, said, at Mrs. Tappan's farewell meeting on her return to America, at the conclusion of her former visit to this country—as reported in the *Southport Daily News*, September 22, 1875—"He had lived for sixty years in constant, eager, and vigilant watchfulness of the gifts of public men, especially their elocutionary gifts. He had mingled with them in his own country, and he had mingled with them in other countries; he had heard public speakers of all kinds, from the rough and unpolished eloquence of the peasant to the highest senatorial efforts, as well as all that were included in the practice of the bar, and other bodies; and therefore they might believe that he was competent to form comparisons and to come to a judgment upon public speaking. He had heard Mrs. Tappan give an oration on Edward Everett, acknowledged at the time of his decease to be the second orator of America, ranking next to Daniel Webster. Edward Everett was buried on the Thursday, and on the following Sunday he heard Mrs. Tappan. For one hour he sat between two ladies, hearing her, and both of the ladies, who were distinguished for their intelligence, asked him what he thought of the lecturer. He gave them his judgment at the moment, and he gave it now as his long and matured judgment, that if six of the most highly gifted minds in England had united with six similarly gifted minds in America, and applied their combined intellects for six months in arranging a lecture that would be faultless, they could not have produced the one delivered by Mrs. Tappan."

N. P. WILLIS, the distinguished poet, critic, and scholar, in an editorial in his journal, said of her, among other equally approving words :—"Believe what you will of her source of inspiration, whether she speaks her own thoughts, or those of other spirits, it is as nearly supernatural eloquence as the most hesitating faith could reasonably require. I am, perhaps, from long study and practice, as good a judge of fitness in the use of language as most men; and, in a full hour of close attention, I could detect no word that could be altered for the better, none indeed (and this surprised me still more) which was not used with strict fidelity to its derivative meaning. The practical scholarship which this last point usually requires, and the curiously, unhesitatingly, and confident fluency with which the beautiful language was delivered, were critically wonderful. It would have astonished me in an extempore speech by the most accomplished orator in the world."

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P.S.—Doubtless most readers of the MEDIUM have seen an account of the illness of Mr. Wood, medium, of Oldham, and the appeal to help our friend in his distress. Our meeting on the 15th inst. will be entirely for his benefit, and we shall be glad to see present all sympathising friends, who have hearts and hands ready and willing to assist our brother to lighten his burdens and to lessen his sorrows and trials.

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 Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.

Hackney Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance at 7.30, every other evening, except Thursday, at 8. Miss Barnes and other mediums.

TUESDAY, AUG. 3.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

WEDNESDAY, AUG. 4.—8, Bournemouth Road, Rye Lane, Peckham, S.E. Select Seance, at 8 p.m. prompt. (Trains and trams within a few minutes' walk).

THURSDAY, AUG. 5.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.

Mr. Hutchinson, 70, High Street, Islington, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 1, BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Trongate, at 6.30 p.m.

HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.

KEIGHLEY, 2 p.m. and 5.30 p.m.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

OLDHAM, 186, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SEWBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, AUG. 2, LIVERPOOL, Perth Street Hall, at 8. Lecture.

SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

TUESDAY, AUG. 3, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, AUG. 4, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.

DERBY. Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

THURSDAY, AUG. 5, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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MISS M. A. HOUGHTON, Medical Clairvoyante and Healing Medium. Examinations at a distance by lock of hair. Paralysis, Sciatica and Rheumatism, specialities. At home from 12 till 5 p.m. Patients treated at their homes when desired.—99, Park Street, Grosvenor Square, W.

MRS. WALKER, Trance, Test, and Clairvoyant Medium gives sittings only by appointment. Address—45 Jubilee Street, Commercial Road, E.

JOSEPH ASHMAN,

Psychopathic Healer,

14, Sussex Place, Cornwall Gardens, Kensington, W.

Tuesdays and Thursdays from 11 a.m. to 5 p.m.

REMOVAL.

D. YOUNGER, Mesmerist and Healer, removed from Woolwich, Euston Road, and Moscow House, to 23, Ledbury Road, Bayswater, W., four minutes' walk from Notting Hill Gate Station, where he continues to treat the most complicated diseases with marvellous success. Mesmerism and Healing taught, written instructions, with anointing oil for home-use or self-treatment. Office hours—Monday, Tuesday, Thursday, and Friday, from 2 to 6, or by appointment.

MISS GODFREY, Curative Mesmerist and Rubber, has REMOVED to 51, George Street, Euston Road, where she sees patients by appointment only. Ladies suffering from weakness, misplacement, or prolapsus, speedily cured without medicine. Terms moderate.

MRS. S. M. BALDWIN has just arrived from America, and taken rooms at 40, Upper Baker Street, N.W.; where she will heal the sick by laying-on of hands. At home from 10 a.m. to 5 p.m. N.B.—Patients treated free on Tuesdays & Fridays.

NEW WORK BY JOHN PAGE HOPPS.

"THE Witness borne by Modern Science to the Reality and Pre-eminence of the Unseen Universe." This work will appear in the *Truthseeker* from June to December, 1880. Price 3d. monthly. London: Williams & Norgate, Covent Garden.

Any bookseller can supply the *Truthseeker* to order. A post office order for 3s. 6d. sent to the Editor (De Montfort Street, Leicester), or to the publishers, will secure a copy for a year, by post, to any address. Two copies 6s., post-free.

A LADY residing in Cornwall wishes to receive into her home six little children not under three years of age. No objection to entire charge of orphans. Board, education in English, French, and Music, from £30 to £40 per annum. Inquiries may be made, care of J. Burns, 15, Southampton Row, London, W.C.

SEASIDE.—Pleasant Apartments near the Sea. Very moderate terms. Address—M. A. Johnstone, 2, Pelmont Road Sandown Isle of Wight.

WORK OF THE SPIRITUAL INSTITUTION

MISS FORSTER'S ANNOUNCEMENTS.

The letter which I addressed to Mr. Freeman, and which was printed last week in connection with the report of the recent *soirée* in aid of the Spiritual Institution, has been so kindly responded to, that I take a pleasure in pursuing the subject further, and to that end I have requested that space be given me in the MEDIUM, or that a separate sheet be printed for this work.

I do so, because I am convinced that it is high time that someone came forward and took a decided stand on behalf of the work of the Spiritual Institution; and I make no apology for doing so, but consider it my duty as a Spiritualist to act as I am doing.

We ought all to be proud that we have a Spiritual Institution which so deserves our confidence and co-operation, and it will be little short of a disgrace if Spiritualists do not quickly place its work of usefulness on a substantial footing.

Mr. Burns has my £5 to the Publishing Fund, and the sums and letters given below have also been received. Mr. Burns does not desire us to give him this money, but to *lend* it to him to produce works the sale of which will make the Institution more self-supporting. Mr. and Mrs. Burns have done nobly, and richly deserve all the help they require.

ANN FORSTER.

MRS. MAKDOUGALL GREGORY, who has been a depositer for years, has renewed her deposit with best wishes.

MRS. COOPER has deposited £5 with expressions of goodwill for the Work.

FROM "SCOTCH GARDENER."

I enclose a ten-pound note which you can have the loan of until you are in a position to easily return it.

July 2nd, 1880.

FROM A LADY IN THE MIDLANDS.

Mr. Editor.—Sir,—I am glad the *soirée* in aid of the Spiritual Institution was a success, and trust the appeal made by Miss Forster and the "Scotch Gardener" will meet with many responses, and, to practically show my appreciation of the effort now being made in behalf of the above Institution, I inclose £5 towards the Book Publishing Fund.

As it is only by united action that any permanent good can be accomplished, I hope, now a movement has been started in the right direction, that such a sum will be placed to the Book Publishing Fund as will relieve Mr. Burns from his many anxieties, and enable him to carry on with greater comfort to himself and with increased advantages to others the spreading of spiritual literature, so that with one great effort we may henceforth have

the satisfaction of knowing that the important work carried on at the Spiritual Institution is not crippled for want of means.

July 6, 1880.

E. L. W.

FROM DR. BROWN, BURNLEY.

I must say that I am well pleased with the address by Mr. Freeman; I coincide with it in every way, and think something ought to be done to put the Spiritual Institution on a sound footing. To show that I mean what I say I enclose £10. Had it not been for the Spiritual Institution, 15, Southampton Row, and the MEDIUM, I would not have been a Spiritualist. To me the MEDIUM is not only the best spiritual paper in England, but in the world; and I never think I have done enough for it. I only wish I could do more, until I could say I have done my duty.

FROM MR. F. COWPER, EDGWARE ROAD.

Madame,—Enclosed is P.O.O. for £1, towards the Publishing Fund, which I have great pleasure in sending, feeling sure Mr. and Mrs. Burns are in every way deserving of the kindly interest you are taking on their behalf.

ELIZABETH COWPER.

To Miss Forster.

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